DAVIDS MVSICK:

Or

PSALMES OF TH[E]

Royall Prophet, once the swee[t]
Singer of that Israel:

VNFOLDED LOGICALLY, [and] pounded *paraphrastically*, and then followeth a more *particular explanation* of the words, with manifold *Doctrines* and *vses* briefly obserued out of the same.

By *R.B.* and *R.A.* Preachers of Gods word in *Somersetshire.*

ZACH. 4. 10.
Who hath despised the day of small things?

Vt olim quidam, sic & nos.

Scripta tibi tenuia hæc, & ceu vulgaria fordent;
At tenuia hæc fuerint, si grauiora dabis.
Tu, quamuis, subtilia dic, subtilia promi,
Vtilia at nobis planáque scripta placent.

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DAVID'S

MVSICK:

OR

PSALMES OF THAT

326; 06

THE EPISTLE TO the Christian Reader.

IT is a straight charge, which that maister giueth to his seruants in deliuering to them his money, πραγματεύσασθε ἐν ἐμοί. Negotiamini donec veniam, *The consideration whereof as it hath set all Gods seruants formerly on worke, in their times to turne & put forth their talents, that they might giue account with gain: so the great vantage that they haue already gotten, cannot excuse after seruants, in after times from this spirituall traffique: what though their receipts be lesse? yet they carefully imploy what they haue, that their maister also may receiue of them an answerable increase.*

And this is the cause, why we in like sort, in conscience of this charge, at this time put our one talent into the banke, which we haue heeretofore (for the most part) imployed in our priuate Ministery; and would now with the fishers, when fishes waxe scant at the shore, launch a little further into the deepe; and with the Marchants, thriuing a little at home, aduenture further abroad, to try in other coasts how wee can make our markets. In this our present trauell, wee haue followed the manner of such Traders, making proofe with these new wares, what hope there will be of venting abroad

more of the same kind, which we are very ready to doe, and that with speed, if we may know them for the profit saleable; but if otherwise, as we may saue further labor in this course, so our losse shall not be much by so little: yea heereby we shall gaine somewhat to our selues, euen a comfortable answere to make at that day of account, that whatsoeuer our successe is, yet such haue our endeuours beene, heereby to doe the best good we can to the Church of God, and with the conscience of this wee haue hardened our foreheads against the many censures of men, and set it as a brazen wall against them; choosing rather to be accounted of such, foolish, vaineglorious, affecting bookishnes, or any thing else, as pleaseth them in their salt humour to vtter, then that not doing the good wee might, our owne consciences should condemne vs, yea, God himselfe, for euill and vnprofitable seruants.

Now we haue entred vpon the book of the Psalms, drawn on hitherto by the great variety of documents and instructions, sutable to all estates of men most plentifully contained heerein, so that wee may boldly say, there is no condition of any in prosperity or aduersity, peace or warres, health or sicknes, inward or outward distresse, with many particular cases in all these kinds, but he shall finde some Psalmes, which he may thinke almost to haue beene composed vpon his owne occasion, wherin he may praise God, pray vnto him, complaine and open his particular griefes.

And for direction heerein, wee referre thee to the diuers Prefaces both of ancient and late writers, chiefly of Athanasius, Basil the great, Augustine *and some others, who haue commended this booke vnto vs, as a storehouse of instruction, and as an Apothecaries shop richly furnished with all variety of spirituall medicines, by which we may haue remedy against all and euery our seuerall diseases and infirmities. And surely, as when* Saul *was troubled with an euill spirit, by ad-*

uise

uiſe of his ſeruants, he ſought out one that might play on the Harpe, and they found Dauid *the ſonne of* Iſhai, *who plaied with his hand, and* Saul *was refreſhed, and had eaſe, the euill ſpirit departing from him: ſo hath God giuen vnto his Church the ſame* Dauid *ſtill, euen the ſweet ſinger of Iſrael, to modulate, as on his harpe, theſe heauenly ditties, whereunto if we reſort, to heare, read, ſing and meditate therein, our reſtleſſe perturbations, inordinate affections and paſſions whatſoeuer, which as ſo many euill ſpirits doe vexe vs many times, ſhall thus depart from vs, and wee ſhall bee eaſed and refreſhed thereby.*

If any ſay now to vs, that very many haue moſt profitably ſpent their trauell heerein, making expoſitions, annotations, gloſſes, paraphraſes, enarrations, yea iuſt and compleat comments already, in which reſpect what vſe therefore is there of further labours, heereby rather to ouerloaden the ſtudious, than to profit them? We anſwer, that moſt true it is, not only for this booke, but all parts almoſt of holy writ, God (his name be bleſſed) hath ſtirred vp the harts of many his ſeruants, to beſtow their ſtrength, time, learning and meanes, not onely to profit the preſent ages wherein they liued, but by their writings alſo, like careſull Fathers to prouide for poſterity. Concerning all which, as Seneca *to his* Lucilius, veneror inuenta ſapientiæ, Inuentoreſq; adite tanquam multorum hæreditatem juuat: *ſo doe wee honour their wiſe inuentions, and induſtrious paines, and praiſe God for it, that others hauing laboured we are entred into their labours:* ſed nobis iſta acquiſita, nobis laborati ſunt. *This is no thanks to vs, who haue theſe as an inheritance already prouided and gotten to our hands.* Agamus igitur (*ſaith the ſame Author*) bonum patrem familias, faciamus ampliora quæ accepimus, major iſta hæreditas à nobis ad poſteros tranſeat. *Wee ſhall not proue our ſelues good huſ-*

Epiſt. lib 8. epi. 65.

bands, if hauing such a rich patrimony left vnto vs, we spend onely on the stocke, and seeke not to leaue it somewhat augmented to our posterity after vs. May we not say as it there followeth: Multum adhuc restat operis, multáq; restabit, nec vlli nato post mille secula præcludetur occasio aliquid adijciendi: *There is yet a great deale of this spirituall worke vnperfected, and so will be left by vs to after-generations, neither is it the current of a thousand yeares (should the world so long endure) which shall preuent the last man of all occasions to bring something to the perfecting heereof. Or be it that all things are already found out of the ancient, in such compleat manner, that they can admit no additament*, hoc tamen semper novum erit, vsus, et Inuentorum ab alijs scientia et dispositio: *this shall alwaies be new and helpfull in all ages, euen the vse, methodicall disposition, & fit application thereof to the present times.*

And this is that which we haue specially endeuoured vnto in this businesse: not so much to trye what wee could say more, as out of that small treasury that God hath put into our earthen vessels, to propose what we haue, whether old or new, in that method and forme, which may be best & most handy to the readers vse. For this purpose, to the Argument, the vse of the Psalme, and the resolution thereof prefixed in a table, we haue subioyned a Paraphrase with the text, and quotation of other Scriptures seruing for the explanation thereof, noted in the margines: wherein so neere as we could, we haue endeuoured to expresse the meaning of the holy-ghost, with his owne more plaine phrases and speeches in other places; not so much studying to find out pleasant words, as an vpright Eccles. 12. 10. *writing, euen the words of truth. Also to the explanation of the words, are annexed the obseruation of doctrines with the seuerall vses, that any one may see from what fountaine they flow, and how thence deriued, And these are briefly set*

downe without any further enlargement, more then the quotations of proofes, out of the holy Scriptures, and that to auoid tediousnesse, because as one saith, Ingenia non desiderant repletionem veluti vasa, sed accendi volunt seu materia, quo vis inueniendi simul cum appetentia veritatis incitetur. *Mens wits do not craue repletion, as vessels, but rather a fit matter to set on worke their owne inuention, and to kindle in them a desire of further searching after the trueth.* Pineda præfat. in Io.ca.8.sect.8.

Now for these three first Psalmes, of them it may be said, as Dauid *elswhere speaketh of Gods word, that the entrance into the same sheweth light, so these the very entrance to this booke, light and comfort. For whereas* Adam dum raperet diuinitatem, perdidit fœlicitatem, *while hee proudly did catch after deity, to be like God in the knowledge of good and euill, lost that felicity wherein he was made: so heere are we directed the meanes, how we may recouer the same againe, and this is,* rapere sanctitatem vt inueniã fœlicitatẽ, *euen earnestly to seeke to be like God in holinesse, and to be partakers of the diuine nature, by flying the corruption that is in the world through lust, so shall we indeed find true happines. And further, lest the opposition against Christ & his kingdome, and the many enemies that we shall here meet withall, should either suddenly moue vs from all stedfastnes, or draw vs away with the error of the wicked, we may in the second Psalme see Christs kingdome by Gods will and power established, and the enemies confounded; and also in the third, behold the Lords taking part with his; and making theirs his owne quarrell, maintaining his Church against their hostility, defending his seruants against their violence, and in the middest of dangers compassing them with deliuerances, that so with confidence, and tranquilly of minde, they can repose themselues vpon his aid, who is the shield of their helpe, and* Psal.119.130. Aug.tract. 1. in Psal. 68. 2.Pet.1.4. Deut.33.29.

the

the sword of their glory, subduing their enemies. To these therefore doe we send thee, to finde heere blessednesse against thy miseries, to seeke safeguard against thine aduersaries, to gather comfort against thy sorrowes, and to lay thee as it were asleepe in godly security against all terrors and feares.

Aug. confes. lib. 8. ca. 1.

And briefly for all the rest, as Augustine *resorted to* Simplicianus *desiring him*, vt proferret sibi conferenti secum æstus suos, quis esset aptus modus ad ambulandum in via Domini; *so do you much more resort hither to this booke: by these impart vnto God thy troubles, thine anguishes and boyling affections: by these hee will reioyce thy soule: put thy hand in frame, say to thy passions as Christ did to the sea,* σιώπα πεφίμωσο. *cease and bee still, and there will bee* tranquillitas magna, *a great calme. For the Lords grace shall be with thee, hee will instruct and teach thee the way that thou shalt goe, he will guide thee with his eye, and he will send forth his light and his truth, that hee may lead thee and bring thee into his holy mountaine, and to his Tabernacle. As wee hope, so the Lord guide our hearts*

Mark. 4. 39.

Psal 32. 8. and 43. 3.

to the honouring of his name, to the loue of him, and the waiting for of Iesus Christ,

Amen.

THE PSALMES OF DAVID.

The Preface to the Pſalmes.

THis is the title of the whole booke: and it may ſeeme to be taken out of the 145. Pſalme, which is thus intituled, *Tehillah le Dauid.* The Hebrewes call it the book of Pſalmes, *Sepher tehillim:* and ſo is it called by Chriſt himſelfe, Luk. 20. 42. It is called *Tehillim*, that is, *praiſes:* for that this booke containeth manifold praiſes and thankſgiuing vnto God. Yet not theſe things only, but alſo moſt ſingular inſtructions, and doctrines of faith, ſpirituall exerciſes of prayer in al manner of aduerſitie, ſound reioycings in the Lord, heauenly conſolations to afflicted hearts, prophecies, and diuine predictions of Chriſt and his Church; and all for the comfort and edification of Gods people. It hath the title of *Pſalmes*, for that theſe things herein contained were in the ſeruice of the Law to be ſung with muſicall inſtruments: whereupon the Greekes called the booke a *Pſalter*, ψαλτηριον. They bee counted *Dauids Pſalmes*, becauſe the moſt of them are his, though there bee beſides, many Pſalmes of other Prophets, and holy men.

Of the title of the booke.

By this title wee may learne, I. That the holy men of God gaue themſelues to laud God, and to ſet foorth his praiſes. II. That praiſes and thankſgiuing are a ſpeciall dutie, and chiefly commended vnto vs, ſith they beare the title of the booke, before all the reſt of the things therein contained.

What to learne from the title.

III. That these Psalmes are inspired by the holy Ghost, because they were deliuered vnto the Church by the Prophets of God, *Dauid* and the rest. This is approued by Christ, alleaging a saying out of one Psalme, yet nameth the whole book, confirming to vs the book of the Psalmes, Luk. 20.42.

Which booke (as many thinke) was collected by *Esdras*, after the Iewes returne from the captiuitie of *Babylon*: and it containeth holy songs, written by holy men of God vnto the heauie and lamentable time of that wicked *Antiochus*. Some diuide this whole booke into fiue parts thus. The I. from the first Psalme to the 42. II. from 42. to the 73. III. from 73. to the 90. IV. from the 90. to the 107. V. from the 107. to the end. Some other according to the penmen (which the holie Ghost vsed, as they iudge) diuide them thus: I. To *Dauid* 124. *viz.* in order from the 1. Psalme to the 41. then 51. and so to the 72. then 86. and 91. vnto the 150. II. To the sonnes of *Corah*. 12. *viz.* 42. to 49. then 84. to 88. III. To *Asaph*, 12. *viz.* 50. 73. to 79. then 80. 81. 82. 83. IV. To *Ethan* the Esraite one, Psalme 89. and V. To *Moses* one, Psal. 90.

The booke diuided into fiue parts two waies.

And as the booke consisteth of diuers parts, so the Psalmes are not of one, but of diuers kindes.

Psalmes of diuers sorts.

They be either simple or mixt: these mixt may be referred to the diuers kinds of the former: which are in number these twelue.

Doctrinall. Psal. 1. 15. 24. 32. 34. 49. 50. 73. 77. 78. 91. 107. 112. 119. 125. 127. 128.

Propheticall. Psal. 2. 16. 22. 40. 45. 68. 72. 96. 97. 98. 110. 117.

Of praises. Psal. 8. 19. 29. 33. 40. 45. 68. 72. 95. 96. 103. 105. 107. 113. 114. 117. 119. 122. 126. 135. 136. 139. 145. 147. 148. 149. 150.

Eucharisticall. Psal. 4. 8. 9. 18. 21. 24. 28. 30. 31. 34. 40. 41. 46. 47. 48. 56. 65. 66. 72. 75. 76. 81. 87. 89. 92. 93. 100. 101. 106. 108. 111. 116. 118. 119. 124. 138. 144.

Of Glorying. Psal. 6. 7. 75. 108.

Of Contesting. Psal. 119. 131. 139.

Annunciatiue. Psal. 7, 101. 119.

Admo-

Admonitorie, or *Exhortatorie*, or *Inſtructiue*. Pſal. 2. 4. 24. 27. 29. 31. 49. 62. 82. 95. 97. 98. 99. 122. 130. 131. 133. 134. 135. 136. 146.

Of Confeſſion of ſinnes. Pſal. 39. 51. 78. 106.

Of Complaining and reprehenſion. Pſal. 3. 13. 14. 22. 36. 38. 41. 42. 44. 52. 53. 58. 60. 62. 89. 94. 119. 137.

Precatorie. Pſal. 3. 4. 5. 6. 7. 9. 10. 11. 12. 13. 14. 17. 19. 20. 21. 25. 26. 27. 28. 31. 33. 35. 36. 38. 39. 40. 41. 43. 44. 51. 54. 55. 56. 57. 58. 59. 60. 61. 63. 64. 67. 68. 69. 70. 71. 72. 74. 75. 79. 80. 83. 84. 85. 86. 88. 89. 90. 94. 102. 106. 108. 109. 115. 119. 120. 121. 123. 125. 126. 130. 132. 137. 140. 141. 142. 143. 144.

And Conſolatorie. Pſal. 3. 5. 10. 11. 12. 14. 17. 20. 21. 23. 25. 27. 36. 37. 42. 43. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 85. 89. 94. 102. 115. 121. 129. 140. By the knowledge hereof may we haue recourſe vnto ſuch Pſalmes as may beſt fit vs, at any time according to our preſent ſtate. The number of the Pſalmes are well knowne to be 150.

The firſt Pſalme.

The Argvment.

THis Pſalme hath no title: it is not aſcribed to any penman, but is of the holy Ghoſt, whoſoeuer writ it. Before ſome Pſalmes is ſhewed who was the penman thereof, and not before ſome others. By which wee may learne, that as the Scribes of God are to be eſteemed, and their perſons to be taken notice of, where their names be mentioned; ſo is the word of truth to bee entertained, without reſpect of inquiring after the penman, where the perſon is not nominated.

This Pſalme is as a preface and introduction to the reſt, and is Didaſcalical, *teaching this one maine truth*; That a godly man is the only bleſſed man: *whom firſt he deſcribeth, that it may be knowne who is a godly man*; *And then he proceedes to proue him the onely bleſſed man: which he doth*, firſt, *in reſpect of himſelfe, who is made proſperous in all that which he doth:* The principall doctrine of this Pſalme.

which happie welfare is illuſtrated from a tree plant:d by the riuers of waters, &c. verſ.3. Secondly, *in reſpect of another ſort of men, which are the vngodly: for the Pſalmiſt maketh onely two ſorts of perſons, the one godly, and the other wicked: the former he anoucheth to be bleſſed, but theſe not ſo, ver.4. And therefore is the godly the only bleſſed man.* Thirdly, *in reſpect of God, who onely careth for, loueth, and approueth the godly man: and therefore only he muſt needs be happie.*

The vſe of this Pſalme.

THe vſe of this Pſalme is, I. To hearten, ſtirre vp, confirme, and ſtrengthen, them that be godly, that they may perſeuere in a holy and religious courſe vnto the end. II. To grace and giue honour to the godly, whom here the wicked in their earthly proſperitie, do account as baſe, vile, and wretched *Caitiffs*, and themſelues onely to be the happieſt men. III. To teach vs to know a godly man from the vngodly, and the liuely difference betweene them, that ſo wee may adhere too, and ioy in the fellowſhip of the one, and flie the companie of the other. IV. To ſhew what is true bleſſednes, wherein it conſiſteth, and who they be that attaine vnto it. This fruit and benefit may be reaped from this ſhort Pſalme full of doctrine, and full of true conſolation.

The

The resolution of this Psalme.

This Psalme containeth these two parts:

1. A two-folde description.
   - 1. Of the happie estate of the godly in regard of two things.
     - 1. Of his pietie, set downe
       - 1. Negatiuely in auoyding sin, and al degrees thereof, as to
         - Walk / Stand / Sit
         - in the
         - Counsell / Way / Seate
         - of the
         - Vngodly. Sinners. Scornfull, vers. 1.
       - 2. Affirmatiuely for their exercise in Gods law: which is
         - 1. Delight.
         - 2. Meditation, ver. 2.
     - 2. Of his prosperitie, described by the similitude of a tree, to which the blessed man is resembled, and that in three respects:
       - 1. Of plantation.
       - 2. Of fruitfulnes.
       - 3. Of perpetuall flourishing, vers. 3.
   - 2. Of the infelicitie of the wicked, set downe two waies.
     - 1. Priuatiuely, they are not so as the godly, neither for pietie, nor true prosperitie, vers. 4.
     - 2. Positiuely, by shewing what they bee two waies:
       - 1. By similitude, they be as chaffe, which noteth three things:
         - 1. Their vnprofitablenes.
         - 2. Their lightnes and vanitie.
         - 3. Their fearefull end, scattered from the earth, vers. 4.
       - 2. By the consequent hereof, being as chaffe, they shall not be able to endure the triall, to stand in iudgement, vers. 5.
2. A confirmation, shewing the cause why it shall thus differently befall these, and this is
   - 1. Gods approouing and taking care for the godly, vers. 6.
   - 2. His disallowing and forsaking the vngodly. vers. 6.

The generall obſeruations.

BLeſſed is, &c. This is gathered and concluded foorth of all the Pſalme: for the holy Prophet meditating of the godly, and of the wicked, and rightly iudging of them both, breaketh foorth at length with this true concluſion, *that the only bleſſed man is the godly man*. Bleſſed is the man (ſaith he) that walketh not, &c. This collection made thus by the man of God in his holy meditations, is prefixed before the reſt, and firſt ſet downe, to ſhew, as by a ſigne hung foorth at the doore, and entrie into this holie booke. I. What entertainment the godly ſoule, trauelling in this wilderneſſe of the world ſhall finde herein, euen comfortable refreſhment in the knowledge of true happineſſe. II. To allure all that conſider but the very firſt word, to reade and ſtudie this booke, which beginneth ſo comfortably. III. To teach vs, that bleſſedneſſe is an encouragement to godlineſſe. The Prophet therefore propounds the reward, firſt to our mindes, as the Crowne to Conquerors: ſo Pſal. 112. 1. and 119. 1. 2. and 128. 1. IV. To ſhew what a ſound concluſion the Pſalmiſt made vpon his meditation, in comparing the godly and wicked together in their liues and end. *That the godly man is the bleſſed man*. For wee muſt know (as is aforeſaid) that although this be prefixed; yet it was the concluſion of his meditation. From which we may learne this, *that a minde well informed, and truly comparing the godly and wicked together: cannot but with this Prophet, conclude as he doth:* as alſo did *Dauid*, Pſal. 73. and the godly, Mal. 3. 15. 18. that not the wicked, be they here neuer ſo glorious, but onely the godly, are to be accounted happie, whatſoeuer their eſtate be in this preſent world.

The benefit of the Pſalmes.

PSAL.

PSAL. I. VERS. I.

Bleſſed is the man that walketh not in the counſell of the vngodly: nor ſtandeth in the way of ſinners, nor ſitteth in the ſeate of the ſcornfull. *Text.*

HAppie and thrice happie is that man, whoſoeuer he be, that ſetting the feare of God before his eyes, doth depart from euill, [a] auoiding the fellowſhip of wicked men: and though ſinners doe intice him, yet doth not conſent, [b] much leſſe doth accuſtome himſelfe to euill, to make a practiſe of ſinne, or, which is moſt fearfull, to be a [c] ſcorner of goodnes; and as one expert and skilfull in wickedneſſe, to make it his profeſſion, to teach iniquitie alſo vnto others. *Paraphraſe.*

[a] Prou. 1. 10. 15 and 4. 14. Ephes. 5. 11. Pſal. 26. 4. 5.
[b] 1. Ioh. 5. 18. and 3. 9.
[c] 1. Cor. 12. 3.

Bleſſed] The word is *aſhrei*, and is the plurall number, as if it were ſaid, *bleſſednesſes*. It is tranſlated adiectiuely, *happie, bleſſed, fœlix, beatus*, or aduerbially, *well, happily, bleſſedly, bene, fœliciter, beatè*. It may be thus expounded: many bleſſings to that man; or moſt happie is he; or ſucceſſfully well: or wel fareth that man, &c. The conſideration whereof affoordeth theſe doctrines. *Explanatiõ.*

That God beſtoweth not one but many bleſſings vpon the godly: Prou. 10. 6. Deut. 28. 2. 6. 1. Tim. 4. 8. Pſal. 68. 19. and 119. 1. 2. 3. and 128. 1. 4. and 112. 1. 2. 3. and 40. 5. Gen. 24. 1. and 49. 25. Pſal. 21. 3. *Doct.* 1.

To conſider hereby of Gods liberall hand to the godly, as he ſpeakes in Malac. 3. 10. and Prou. 28. 20. to ſtirre vs vp vnto godlineſſe, as it did *Dauid*, Pſal. 119. 5. *Vſe* 1.

Comfort to ſuch as be godly, for the many bleſſings which they may expect at the Lords hands: Deut. 28. 1. Tim. 4. 8. *Vſe* 2.

That

*Doct.*2. *That many blessings are to concurre together, to make a man a blessed man.* Therefore doth the Psalmist here vse a word in the plurall number: Prou.21.21. and 2.9. Rom.2.10.

Vse. To know what are those many blessings, by which wee may become blessed, and to labour for them, crying as *Esau*, but yet with better grace vnto our heauenly father so to be blessed of him.

Explanatiõ. *That man*] *Ha*, is put emphatically, *ha-ish, that man*, which is a singling out of some speciall person, (yet so one, as all of that sort is to bee therein comprehended) to whom *ashrei beatitudines*, many blessings doe belong, that is, such a man, as is here meant in this Psalme, euen the godly and religious man. Hence we may learne,

*Doct.*1. *That man, as he is a man, is not the blessed man:* but as he is *ha-ish, that man*, qualified with vertues, and heauenly graces, as these places doe shew: Psal.2.12. and 32.1.2. and 34.9. and 41.2. and 65.5. and 84.6. and 112.1. and 128.1.2.

Vse. Not to iudge our selues blessed as we be men, but as we be vertuous, and religious; such as the Psalmists in all these forenamed places, doe describe men to bee, whom the Lord accounteth blessed.

*Doct.*2. *That the godly man, which is here vnderstood in Ha-ish*, is *the happie man.* These places considered together, proue it: Luk.11.28 Deut.28.17. Psal.9.17. and 37.37. Matth.25.34.41.

Vse 1. To account therefore the godly blessed whatsoeuer their estate be.

Vse 2. This is to condemne the blindnes of the worldlings, who cannot iudge so of the godly, to esteeme them blessed, but such as be like themselues. Mal.3.14.15.

Explanatiõ. *Man*] *Ish*, put for man and woman, or for mankinde, Hos. 11.9. it is vsed indefinitly, Exod.2.1. 1.King.20.20. Leuit. 20.2. Hos.2.16. The *Septuagint* translate it by ἀνθρωπος, which is common to man or woman. The doctrine is,

Doct. *That euery one that is godly, without any respect of person, of what age, sexe, state, degree, kinred, or nation soeuer is blessed:* Act.10.34.35. Gal.2.28.

Comfort

Comfort to the godly that they are blessed, be they whatsoeuer otherwise, Iew, Gentile, man, woman, bond, free, rich, poore, &c. For in these things before God there is no difference: Col.3.11. 1.Cor.7.19. Gal.3.28. and 6.15.16. *Vse.*

That, &c.] Here the Psalmist begins to describe this *Ha-ish*, the blessed man, that we may not mistake him, but vnderstand rightly, his iudgement of a blessed man, and whom hee holdeth so to bee, and to this point hee leadeth vs by a true description of him, as it were by a line, to the liuely view of such a one: Hereby teaching, *Explanation.*

That a wise and prudent teacher (as this Psalmist here) endeauours to guide aright the iudgement of his hearers, vnto the true vnderstanding of that which he deliuereth; lest his words of a blessed man be mistaken, he expoundeth the same fully. *Doct.*1.

Teachers herein ought to follow this holy Prophet, making plaine the doctrine of truth vnto their auditorie, that the point in hand be not mis-understood: we must be as *Nathan* to *Dauid*, 2.Sam.12.1.7. and as the Prophet vnto *Achab*: 1.King.20.39.42. *Vse.*

That by a true description of a blessed man, our iudgements may bee rightly informed, to know who is indeed blessed, who are not. The Psalmist here, and euery where, by description setteth out to vs this blessed man, so to know him: Psal.112.1. and 128.1.2. and 119.1.2.3. *Doct.*2.

To know a blessed man, finde out the description of him, as he is in the holy Scriptures laid open before vs, hereby shal we iudge rightly of our selues and of others, and not erroniously account those blessed, that bee rather accursed, nor those cursed, which are indeed truly blessed. *Vse.*

In describing the blessed man, the Prophet doth set out his godlinesse: but yet doth not rest in generall tearmes, he laieth him open in the seuerall parts thereof, particularizing his pietie, and religious practises. By this, teaching *Explanation.*

That a blessed man in the Lords sight, is to be found by his godlinesse. For before is proued, that the godly man is the blessed man. *Doct.*1.

This confuteth their error, and condemneth their practise, *Vse.*

who seeke in, and by worldly honour, pleasure, profit, naturall gifts, arts, knowledge of tongues, or in and by the compounded habit of morall vertues, to become blessed, and not by true godlinesse.

Doct. 2. *That godlinesse doth not stand of generalities, but of certaine distinct parts, in which he that is godly doth exercise himselfe:* as here the Psalmist plainly teacheth, and so in Iob. 1. 1. 8. and 2. 3. so Act. 10. 2. and Luk. 1. 6. Gen. 6. 9.

Vse. To be held godly, shew foorth the parts of godlinesse, the generall in specials, the whole in parts, as the godly be in holy writ commended, according to the forenamed Scriptures.

Doct. 3. Therefore hereupon may be concluded: *That where at least the maine and principall parts of godlinesse are not practised, there is not true godlinesse it selfe.*

Vse. Confutation of such, as vainly doe conceit themselues to be godly: and yet examine the parts, and there shall be found none.

Explanatiõ. *Blessed is that man*] These words, as they are to be considered with the third verse and sixth, setting out the reward of this godlinesse, so also to be conioyned with the words immediatly following in this 1. and 2. verses thus: That man is blessed that hath not walked, &c. To teach vs,

Doct. *That a man is blessed aswell in his graces, and practise of godlinesse; as in the benefits and comforts, wherewith the Lord rewards him in mercie for the same.* For else why are men said to be blessed, because they be godly? Luk. 11. 28. Psal. 119. 1. 2. Matth. 13. 16. Psal. 34. 8. and 40. 4. and 106. 3.

Vse 1. To hold our godlinesse, to be the first and principall part of our blessednes here, and that other things are onely the rewards thereof for greater incouragements to well doing. Deut. 28. 1. Tim. 4. 8.

Vse 2. A reproofe to such, as onely thinke themselues then blessed, when they with profession of religion, enioy peace, and outward prosperitie; when they also are blessed, who suffer for their profession: Matth. 5. 10. 11. 1. Pet. 4. 14.

Explanatiõ. *Walketh not*] In the description of a blessed mans godlines, the Psalmist shewes, both what hee doth not, and what hee doth:

doth: but in the firſt place, what he doth not. By this may we learne,

That the practiſe of pietie ſtands of two parts: viz. *the leauing of that which is euill, and the doing of that which is good.* This are we taught, in Iſai.1.16.17. Pſal.34.14. and 37.27. Epheſ.4. 22.23. 1.Pet.2.1. Act.26 18. *Doct.*

To joyne theſe two together as inſeparable companions, in one profeſſion of pietie. *Vſe* 1.

A confutation of ſuch as verily thinke themſelues religious if they leaue euill, (if ſo they could indeed) though they doe no good. But conſider theſe places: Mat.3.10. Luk.13.7. Mat.25.42. Iſai.59.4. Ier.5.28. and 9.3. and 1.17. Iudg.5.23. and 21.5.10. *Vſe* 2.

A reproofe to ſuch as doe pretend well doing, yet are not reformed: of ſuch ſpeaketh *Eſay* in chap.58. and *Salomon* in Prou.30.11. but marke the exhortation in 2.Tim.2.19. *Vſe* 3.

That the firſt part of religion is the leauing of euill: Tit.2.11.12. Luk.1.74.75. Pſal.119.32. Let vs therfore leaue wickednes, before we goe on to practiſe goodneſſe: elſe our labour will be in vaine, our ſeruice not acceptable to God: Eſai.1.11.12. 13.14.15. Prou.3.7.8. *Doct.*2.

Walketh not. Or, *doth not walke.* Here in this word is an act, noting an outward and viſible conuerſation: ſo in the word not *ſtand*, not *ſit*: to note vnto vs, *Explanation.*

That a godly bleſſed man, doth not only in iudgement diſallow, and in affection hate euill, but doth outwardly in his practiſe auoyd the ſame: Prou.14.16. Pſal.119.101. *Doct.*

Therefore let vs not onely inwardly condemne and diſlike of euill, but alſo outwardly eſchue it and depart therefrom: Prou.2.7. as wee may ſee the godly doe: Prou.16.17. and 14.16. Pſal.119.101. *Vſe:*

Walketh not in the counſell of the vngodly, nor ſtand in the way of ſinners, nor ſit in the ſeate of the ſcornfull. *Text.*

The Pſalmiſt in this firſt part of the deſcription of a godly mans conuerſation, maketh a threefold gradation, in a triple reſpect; to which, as to generall heads, may be reduced al the ſorts of the wicked, all kindes of ſinne, and euery manner of *Explanation.*

sinning, with the progresse therein. From this gradation may we learne:

Doct. 1. *That there be degrees of wicked men, all not alike wicked, either for matter or manner*, noted in these words, *vngodly, sinners, scornfull*: Gal. 6. 1. Esai. 31. 6. Ezek. 16. 46. 47. 51.

Vse. Not to iudge of all alike, but to learne to discerne of the wicked one from another: for some sinne of infirmitie, other malitiously, as Scribes and Pharisees against Christ; some of ignorance, as some Iewes, Acts 3. others of enuie, and premeditating thereof, and therefore are not to be dealt alike with: *Iude* vers. 22. 23.

Doct. 2. *That there are degrees of sinne*, noted in these words, *counsell, way, seate*, 1. Ioh. 5. 16. 17. Psal. 19. 12. 13. Ezek. 23. 43.

Vse. To know that there may be a progresse in wickednesse, to take heed of the beginnings thereof, that we come not to the height.

Doct. 3. *That there be degrees in the manner of sinning*, expressed in these words, *walketh, standeth, sitteth*, the former Scripture in the two other doctrines, doe shew this, being compared together.

Vse. To consider in our falles how we haue offended: for thereafter are we to bee humbled: and from hence also may there arise some hope of mercie to comfort the afflicted soule of the penitent, when with S. *Paul* they know they sinned of ignorance through vnbeleefe, and not maliciously.

Explanation. The blessed man here is said to auoid all these: he walkes not, nor stands, nor sits with these wicked ones: to teach vs,

Doct. *That a godly blessed man eschueth all sorts of wicked persons, all kinds of sinne, and manner of sinning*: Psal. 26. 5. and 31. 6. and 119. 115. Ierem. 15. 17. Psal. 101. 3. and 45. 7. 8. and 119. 101.

Vse 1. To endeuour to flie from (if thou wouldest be held godly) all the sorts of wicked men: Prou. 4. 14. and 1. 15. Psal. 119. 115. and from all kinds of sinne, hating all false waies: Psal. 119. 104. 128. and to feare to sinne in what manner soeuer. It is a part of a godly mans blessednes.

Vse 2. A reproofe to such, as make no conscience to conuerse with

with the wicked, as Psalm. 106. 35. for pleasure, for profit and aduancement to marry with them, to liue in some pleasurable, or some gainefull sinne; to sinne in secret, though not openly, &c. contrary to Psal. 55.1. Reuel. 18.4. 2. Cor. 6.14. Exod. 23.32. Psalm. 119.115.

Walketh not in the counsell of the vngodly.] These words are the first in the negatiue part, and the lowest in the gradation, touching the euil men, their sinne, and manner of sinning; yet are such tearmed wicked and vngodly, shewing *Explanation*

That euen the lowest ranke of such as bee not godly, may bee accounted wicked, or vngodly, till they amend. Ezek. 33.8.9. & 18.21.27. *Doct.*

To be contented to carry this title, till thou beest repentant. For God hath set it vpon thee by his Prophet, and here the lowest degree of euill men are so called. *Vse.*

The word (*rashang*,) translated by some *wicked*, by others *vngodly*, by the *septuagint*, ἀσεβεῖς. It signifieth, one *vnstable, restlesse*, and *vngratious*: teaching, *Explanation*

That men vnreformed, naturally through this corruption are restlesse, without peace in themselues, disturbers of others, and as the raging seas. Pro. 4.16. Esa. 57.20.21. *Doct.*

To take knowledge of this our vnpeaceable nature, and to bewaile the same. For hereby are we *rashang*, euen condemned persons, to whome this terme is giuen. Psal. 109.7. Iob 27.7. *Vse.*

Counsell is ascribed heere to the vngodly, in these words, *the counsell of the vngodly*: whence we may obserue, *Explanation*

That the wicked and vngodly haue their counsell, 2. Sam. 16.20. Numb. 31.16. 2. Kings 6.8. Matth. 12.14. Ierem. 18.18. Hest. 3. 1. Sam. 22.9. Dan. 3. after which also they doe walke, as the places doe proue, and stir vp others thereunto, Prou. 1.11. 1. King. 21.7. 2. Sam. 16.21. *Doct.*

To take heed therfore of them, and to learne to be wise as Serpents, and innocent as Doues, as our master teacheth. Matthew. 10.26. and bee not counselled by them. Prouerbs. 1.10. *Vse.*

The word *gnatsah*, signifieth the counsell decreed by deliberation, *Explanation*

beration, as the counsell of *Achitophell*. 2.Sam.16.23. where the word is vsed, teaching

Doct. *That euill men are wise to doe euill, and can aduisedly proceed.* Ier.4.22. see more, Psal.2.2.

Vse. Therefore to pray with *Dauid* against their wisedome and crafty pollicie, that God would confound it, as in the 2.Sam. 15.31. for he can ouerthrow their deuises, Nehem. 4.15. Psal. 33.10. Ioh.5.12. Esa.41.11.—16.

Explanatiõ. *Walketh.*] so stand and sit, is heere put indefinitely, for time past, present, and to come, and doe note a continued action, for that here is a generall doctrine, and not an historicall narration. And to *walke* in the counsell of any, is either to doe as they aduise, 2. Chron. 22. 3.4.5. or to imitate them, Mich.6.16. heere it is said that the blessed man walketh not in the counsell of the vngodly. Hence we learne,

Doct. *That a godly man is not to goe to take wicked mens aduise, neither is he to be a follower of them, his conuersation is not framed after their counsell.* Iob.21.16. and 22.18.

Vse. Reproofe to those that doe fashion themselues, to the wills and pleasures of wicked men, like those mentioned in 2.Chron.22.3.4.5. and yet would be iudged godly and religious, but consider, Romanes. 12.2. Psalm.15.4. Iam. 1.27.

Explanatiõ. To *walke* properly, speaking of the body, is to set footing and to goe forward, figuratiuely, it is put for conuersation of life, touching faith and workes. Psalm. 118. 1. and 119. 1. Gen. 5.24. compared with Hebr. 11. 5.6. 2. Pet.2.10. Iude vers.11. A godly man thus walkes not in the counsell of the wicked: teaching heereby,

Doct. *That albeit a godly man may slip aside,* 1. Kings 8.46. Iob. 15.14. *and bee suddenly mooued by the counsell of the vngodly, yet he sets not footing still to goe forward, to make it his whole course to line and continue therein:* as the falls and rising againe of all the godly do proue, and Romanes. 7.19. Galat. 5.17.

Vse 1. To consider of the falls of the godly, and the vngodly, and to make a difference betweene them.

To

To tell vs that though we do fall, and slip aside, yet may we not continue in euill, for that the godly doe not, but walke with God. Gen. 5.22. and 6.9. and 17.1. 1. King. 3.6. Esa. 38.3. It is an *Elimas* the child of the Deuill, and one full of mischiefe, that will not cease to peruert the right waies of the Lord. Acts. 13.10. *Vse.* 2.

Nor stand in the way of sinners.] This is the next gradation touching the ranke of euill ones in the degree of sinne, and manner in sinning, and the second branch of the negatiue part: by this we may learne, *Explanatiõ.*

That he that becommeth a sinner, and standeth in their way, is entred farther into the kingdome of the Deuill, than those that walke in the counsell of the wicked. *Doct.*

To search into our estate, and to consider into what a degree of sinne wee are fallen: to worke in vs the greater humiliation, feare, and repentance. *Vse.*

Sinners.] These are in an higher degree of euill than the rest called *vngodly*, or *wicked*: Hence obserue, *Explanatiõ.*

That there are not onely such as be wicked, (as are all by nature) but which may also be called, and accounted sinners. Gen. 13.13. 1. Sam. 15.18. 1. Tim. 1.9. Mat. 26.45. For men may be distinguished by names, as they ranke themselues in sinne. *Doct.*

To be contented to bee called as thy course doth deserue: as men will bee deeper in sinne, let them looke for a greater disgrace, and titles answerable thereunto. Esay. 1.10. Amos 4.1. Zeph. 3.3. Acts. 13.10. Ierem. 9.2. *Vse.*

The word *Chataim*, comming of *Chata*, to erre out of the way, here translated *sinners*, is meant enormious persons, viciously giuen, so as they are repured vile, as the word is taken 1. King. 1.21. and to such is this name giuen, Psalm. 26.9. and 104.35. Mat. 9.10. 13. and 11.12. and 26.45. Luke 5.30. and 7.37. and 19.7. Iohn 9.16. 31. by this may we learne, *Explanatiõ.*

That these are to be counted sinners, who erre from the way of well-doing, & so giue themselues to euill, as they become vile, the places in the explanation proue this. *Doct.*

To

Vse. To discerne a difference betweene hauing of sin, 1. Ioh. 1. and to bee a sinner: all haue sinne, but all are not accounted sinners, opposed to them that are good, Eccl. 9. 2. in this respect, they that are born of God, are said not to sin. 1. Ioh. 3. 9. They liue not in a trade or way of sinning; they perhaps may step at vnawares, but not walke: stray, but not stand; stumble vnwillingly, but not sit downe wilfully in wickednesse; of weakenesse they may turne aside a little, but they are not workers of iniquity, but walke in the Lords waies. Psalme 119. 3.

Explanation *The way of sinners.*] As counsell was giuen to the wicked, so heere way to the sinners, to shew.

Doct. *That as wicked haue their counsell, so sinners haue their way:* of which read, Prouerbs 2. 12. 13. 15. and 12. 15. and this Psalm. 1. 6.

Vse. Learne to know their way to auoid it. Psalm. 119. 29. 101. 104. 128. whether it be their way in doctrine & religion, or of life and manners, for the worde way is thus large in signification and vse. Gen. 6. 12. 1. King. 15. 34. 2. King. 8. 27. Ier. 2. 23. and 3. 21. and 10. 2. 3. and 26. 3.

Explanation The word *derech*, way, properly is a common troden path, or trackt. Gen. 49. 17. it is also vsed figuratiuely, for an vsuall custome, Gen. 31. 34. so for a common course of liuing, whereunto any are accustomed, and daily doe tread in, teaching,

Doct. 1. *That the way of sinners is a common road, and a beaten tract of sinning; or the custome of sin is their ordinary course.*

Vse. To seperate from their fellowship, for they cannot but doe wickedly. Prou. 4. 16.

Doct. 2. *That this custome of sinning, is a degree of wickednes*, it is heere in the second place.

Vse. To take heed of accustoming our selues to sin, and pray as *Dauid* doth, Psalm. 119. 133. and consider the words of *Ieremy*, chap. 13. 23.

Explanation Their course is called a *way*: to enforme vs,

Doct. *That by their life and conuersation, as by a way, they may know, to what place they are going, vp to heauen, or down to hel,*

By

By our liues and conuersations to iudge of our future states, for thereafter shall we bee rewarded. Rom.2.6. Prou. 24.12. 2.Cor.5.10. Gal.5.21.23. *Vse.*

Stand.] The worde *gnamad*, properly signifieth to stand vnmoueable. Psal.33.11. as one that hath pitched his tent, to dwell there; figuratiuely it is put for the setlednesse of the affection, and the hearts resolution, Psal. 122.2. according to that, Gal.5.1. though the wicked do thus, yet the blessed man here is said, not to stand in the sinners way, and custome of sinning: learne *Explanation*

That the sinner is resolued to doe euill, Ierem.44.16. *and will not be removed.* Example, *Elies* sonnes; *Ieroboam, Cain, Pharaoh.* Exod.5.2.3. Pro.27.22. *Doct.1.*

Take heed of resoluing to liue leaudly; it is the property of the sinner, the signe of a reprobate heart, & desperate madnesse: consider. Prou.29.1. and 28.14. Leuit.26.14.-21. 27.41. Es.9.13.14.15. *Vse.*

That a blessed man, is not of a setled affection, resolued to pitch his standing in a custome of sinning with wicked sinners; he may slide, and fall, but resolueth not to sinne. For a *Dauid* is purposely resolued to keepe Gods Law, and applieth his heart thereunto. Psal.119.112. *Doct.2.*

Stand not in the way of sinners, if thou wouldest be held godly; for though the prodigall sonne fall, yet he settles not himselfe in wickednes, but comming to himselfe, he resolues to change his course. Luke 15.18. Yea when *Dauid* doth consider his waies, he will turne his feete vnto the Lords statutes. Psal.119.59. *Vse.*

Nor sit in the seat of the scornefull.] The third degree of euill ones, sinne and manner of sinning, and the last branch of the negatiue part, by this we may learne. *Explanation*

That there are scorners. Prou.1.22. and 9.7,8. and 14.6. and 13.1. and 22.10. Luke 16.14. 2.Pet.3.3. Mat.27. 34.41. *Doct.1*

Looke to finde such as will bee deriders and mockers at goodnesse, scorning reproofe, and making a iest of godly simplicity. Of mockers wee reade, Genesis 21.9. Acts.17. *Vse.*

Mat.26.68.Act.2 12.2.King.2.22.Iere.20.7.Heb.11.36.

Doct.2. *That these scorners are the worst sort of euill persons:* A man is wicked by nature; a sinner, by custome and often practise of sinne: but a scorner is so, through hardnes of heart, and contempt of religion. Septuagint translate it by, λοιμὸν a pestilent person.

Vse. You scorners know your selues to bee the grand-children of the diuell, and consider your end: Prou.1.22.26.27. and 9.12.and 19.29.and 3.34.Esai.29.20.

Explanation. The word *letsim*, translated scorners, signifieth such as bee arrogant cauillers at words and deedes, craftie, cunning to do euill, hating rebuke, malicious, deriding holie exercises in words, gesture, countenance, &c. Hereby may wee bee informed to know scorners.

Doct. *That they be such, as out of pride, hate rebukes, cauill at words and deeds, mocking at godlinesse, contemning reformation, taking libertie to sinne, making light of Gods iudgements, and dee securely blesse themselues:* Places compared and examples shew this truth: Prou.1.22. and 13.1. 2.Chron.36.16.Luk.16.14. Esai.28.14.2.Pet.3.3.4.Iude vers.18.Pro.9.7.8.

Vse. Hereby learne to discouer scorners: note also their vildnesse, to detest their sinne, that we may not be like vnto them. And for this reade Pro.1.22, and 9.8.and 13.1.and 21.11. and 22.10.

Explanatiõ. *The seate of scorners.*] As before counsell was ascribed to the wicked, and way to sinners: so a seate to scorners. *Seate*, Is properly taken for a place to sit in: 1.Sam.20.25.Iob.29.7. figuratiuely for authoritie, Matth.23.2. This sheweth,

Doct.1, *That the course of scorners is vnalterable, and their persons incorrigible:* Prou.13.1. and 9.8. for they take authoritie to sinne, as controllers, not be controlled.

Vse. Not to rebuke them, least they hate thee, they will not heare thy rebukes, as the places shew: for they take pleasure in scorning, Pro.1.22. they are as the blackmoore, Iere.13.23. and as *Ahab* that sold himselfe to commit wickednesse, 1.King. 21.25.

Doct.2. *That these wicked wretches, yet quicke witted, often get the*

seate

ſeate of authoritie with euill Princes: Oſe.7.5. ſee it in *Zedekiah, Paſhur*, and *Amaziah*.

To bewaile this corruption in the world, in which curſed ſcorners hated of God, yet get the *ſeate* among men. *Vſe.*

That the ſcorners ſinning, is made here the higheſt degree of ſinning in this gradation. Counſell, is the error, and miſleading of the minde: *way*, the defilement of life; but *ſeate*, and therein ſitting, the heigth of both. One ſaith: *Ambulare, eſt humanæ fragilitatis; ſtare, pernitioſæ voluntatis*; but *in cathedra ſedere, cordis obdurati malignitatis.* *Doct.3.*

Scornefull men, learne hereby the nature of your ſinning: if your will be the deepeſt in tranſgreſſion, your plagues ſhal be anſwerable in the day of iudgement, when God will reward euery one according to his doings: Rom.2.6. 2.Cor.5. 10. Pro.24.12. *Vſe.*

Nor ſiteth] This is ſpoken of the godly bleſſed man, that he ſitteth not in the ſeate of the ſcornefull. To *ſit*, is to abide, continue, and dwell: Pſal.2.4 and 101.6.7. and 132.14. or to companie with, Pſal.26.4.5. *Seate*, is further taken, for an habitation and dwelling, Pſal.107.4.7. and 132.13. or for an aſſembly, Pſal.107.32. Hence we learne, *Explanatiõ.*

That a godly man continueth not with ſuch wicked and euill men; he doth not familiarly company with them, neither ioyneth himſelfe to their meetings: Pſal.26.4.5. and 31.6. and 119. 115. Iere.15.17. *Doct.*

This condemneth them, which for feare, fauour, hope of gaine, or otherwiſe, can bee content to be companions with ſuch, doe frequent their meetings, and make one with them. But it is a part of godlines, and of the godly mans bleſſednes (here noted) not to ſit in their ſeate. *Vſe.*

VERSE. II.

But his delight is in the law of the Lord. And in his law doth he meditate day and night. *Text.*

THat is, he doth indeed quite contrarie, to wit, not onely auoiding euill, with all the ſteps and degrees thereof, *Paraphraſe.*

[a] Psal. 101. 2. and 145. 2. Luke 2. 37. Acts 2. 46. and 10. 2.
[b] Prou. 10. 23.
[c] Psal. 119. 14. 16. 24. 72 and 111. 1. Ier. 5 16.
[d] Psal. 119. 15. 23. 148.
[e] Psal. 119. 46. 172. Pro. 10. 31

with all occasions thereunto, but daily exerciseth himselfe in [a] good things. And howsoeuer the wicked make a sport, and a game of sinne, [b] and cannot bee merrie except they haue done some euill: yet this blessed man, can solace himselfe in nothing but the holy Scriptures, the law of his God: And these indeed doe yeeld him such true [c] delight, that they are the onely subiect of his thoughts, to be [d] musing vpon, as also of his words to be [e] speaking of them continually.

Explanation. Before is shewed, what a blessed man *doth not*, now *what he doth*, and both conioyned to one person, teaching

Doct. *That a godly man, resteth not onely in leauing of wickednesse: but he setteth himselfe forward, to the practise of goodnes:* Iob. 1. 1. 8. and 2. 3. *Dauid* carefully auoided sinne, Psal. 119. 11. 133. but it was to keepe Gods word, Psalm. 119. 101. The godly are set out by their goodnesse. *Cornelius*, Act. 10. 2. *Zacharie and Elizabeth*, Luk. 1. 5. and 19. 8. Iam. 2. 25.

Vse 1. As we doe leaue euill, so let vs endeuour to doe well: it is our bounden dutie, Psal. 34. 14. Esai. 1. 16. 17. Psal. 37. 27. Rom. 12. 9. Of this further, see before, vers. 1. towards the beginning.

Vse 2. Reproofe to such as iudge themselues good Christians by not doing euill, when yet they doe not that which is good: but let such consider these places: Iudg. 5. 23. Matth. 3. 10. and 25. 41.

Explanatiõ. *But*] This is a note of diuersitie, putting a difference of that which is before, and that which followeth: by this to note to vs,

Doct. *That a blessed mans course, which he taketh in hand, is differing from euery course of all sorts of the euill ones, whose waies hee escheweth:* See this in *Iacob* from *Esau*, *Dauid* from *Saul*, *Michaah* from *Zedkiah*, *Ieremiah* from *Pashur*, *Ioseph* of *Arimathea* from the other Elders, &c.

Vse. Let thy differing course which thou doest practise, make thee to be discerned from the courses of the wicked, if thou wouldest be held, one leauing their waies: for it is not thy bodily leauing of their companie, that seuereth thee from thē: but thy contrary practises, in holines and righteousnes.

His delight] Here the godly and blessed mans delight, is opposed to all that went before. As if he should say, he walks not in the counsell of the vngodly, nor stands in the way of sinners, nor sits in the seate of the scornefull; because his delight is vpon another thing that is better. Doctrine, *Explanation.*

That the soules contrary delight in men, causeth one mans course, to be contrarie to another mans. This is true generallie: so much more betweene the godly and wicked, whose delights so greatly differ, as here may bee noted, also in other places of the Psalmes and Prouerbes, in which their differing delights and courses are fully set downe. *Doct.*

That wee may differ in our courses, let vs set our loue and delight on good things, differing from the delights of the wicked: for as our hearts are set, so will we meditate and practise. *Danids* delight was in Gods law, Psal.119.14.20.24.73. therefore he meditated in them, Psal.119.15. and refrained his feete from euery euill way: vers.101.128. *Vse.*

The word *Chephets* of *Chaphets*, signifieth to embrace with loue, with good will, with a pleasurable loue, and an affectionate will and desire vnto a thing: Esai.62.4. Gen.34.19. It is a louing delight, or delightfull loue, and therefore are both read together, Psal.119.47. Hence obserue, *Explanation.*

That a godly man hath his true delight and pleasure: Pro.29.6. *David* speakes of *great delight*, Psal.119.14. He *danced* before the Arke, 2.Sam.6.14. The wise men reioyced *exceedingly*, Matth.2.10. So others, Act.5.41. and 8.39. *Doct.*

Therefore let vs not thinke the state of the godly to bee comfortlesse and miserable, as the wicked imagine; for that they cannot know nor feele the godly mans ioy; because the godly delight in the Lord, Phil.4.4. Psal.64.10. and in goodnesse, 2.Chron.6.41. but not in the carnall pleasures of the world, as the wicked doe, Prou.10.23. and 14.9. and 2.14. which maketh these to speake euill of them, 1.Pet.2.12. and to wonder at them. 1.Pet.4.4. *Vse.*

Is in the law of the Lord.] Here is noted wherein a godly man is delighted, not in vanitie, wickednesse, foolish bookes; not onely in the lawes of man, nor in the things of this life, *Explanation.*

wherein the wicked take delight: but in the law of the Lord, that is in Gods word, for it is put for the whole word of God, Pſal.19.7. Ioh.10.34. Iam.1.15. that is, the holy Scriptures, which is to vs the word of God, and aboue which we may not preſume, 1.Cor.4.6. This heere is oppoſed againſt the counſell, way, and ſeate of euill men. From hence wee may learne many things.

Doct.1. *Firſt, that a godly bleſſed man, is delighted in the holy Scriptures: he hath a loue and deſire to them:* Pſal.119.16.24.35.47.77. Iob.23.12. Pſal.16.10. Deut.33.3.

Vſe 1. To delight in the law of God; it is a part of a godly mans bleſſedneſſe, and his propertie. Now what kinde of delight, and how great our ioy and loue ſhould bee thereunto, reade Pſal.119.14.54.72.97.111.117. See the motiues hereunto in the ſame Pſalme. verſ.92.104.105. Pro.2.10.16. and 8.10.11. and Rom.1.16. and 10.14. Mat.13.44. Deut.32.47. Ioſu.1.7.8. Iere.6.10.11.

Vſe 2. Reproofe to ſuch, as take no delight in the holy word of God. Iere.6.10. but let ſuch conſider, Pſal.119.150.155. Ioh.10.27. and 8.47.

Doct.2. *Secondly, that therefore the word of God affoordeth pleaſure and delight to the godly man:* Pſal.119.103. and 19.10. Ezek.3.3. Reuel.10.9.10.

Vſe. To labour to finde this ſweet and pleaſurable taſte of Gods word: for the ſaying of *Salomon* may bee moſt truly verified vpon Gods word, Pro.16.24. If we cannot perceiue this excellencie of the word, it is becauſe we are yet naturall. 1.Corinth.2.14.

Doct.3. *Thirdly, that a godly mans piety and religion is not forced nor counterfeit,* for the word is ioy & delight vnto him. The word *Chephets* is *voluptas & prompta voluntas*, Pſal.111.2. The *Septuagint* tranſlate the words thus, οἱ ποιοῦντα τὰ θελήματα αὐτοῦ.

Vſe. This ſerues to condemne all thoſe for hypocrites, time-ſeruers, and carnall people, who entertaine religion of a cuſtome, of feare, for companie; but not as the godly man, of a ready good will, out of a true delight therein.

Doct.4. *That a godly man preferreth this word of God before the counſell*

sell of the vngodly, the way of sinners and seate of the scornfull, all which he eschewth for his delight heerin, Psalm.119.115 and by the power thereof is deliuered from them. Prouerbs 2.11.—16.

To preferre the holy worde of the Lord before all mens deuises, counsells, wayes, and authorities: the godly man doth so, and the worde will worke this in thee, if euer thou dost feele the liuely efficacy thereof. *Vse.*

And in that law.] By *Law* as is aforesaid, is to be vnderstood the whole Scriptures.viz. *Genesis*. Gal.4.21.22. *Prophets*. 1.Cor.14.12. *Psalmes*. Ioh. 15.25. it is put for doctrine generally, Psal.78.1. as the law of workes and law of faith, Rom.3.27. Hence learne, *Explanatiõ.*

That the holy Ghost deliuers the Scriptures in wordes sometime, which may haue diuers acceptions: instances are euery where to be found. *Doct.*

To consider of the words of the holy writ, and not to take them rashly, but know first the variety of significations, and the circumstances of the place, thereby to take thence the right meaning of the words. *Vse.*

In that the Scriptures of God are called a *Law*, it may teach vs, *Explanatiõ.*

That the word of God hath a commanding power, force, and authority, to gouerne and moderate, requiring obedience, as a law of euery one of the Lords people and subiects. *Doct.*

To entertaine the word, and study the Scriptures, as a law, for thy guide and gouernance, and to become therunto obedient: otherwise to read them, is not to make a right vse, or to aime at the true end, for which the word was written: read Deut.4.10.13.14. and 30.12. Psalm. 119.33.34. *Vse.*

The word *Thorah*, Law or doctrine, commeth of *jarah*, to cast forth or to dart, and it implieth an orderly disposing of the doctrine. For in 2.Sam.7.19. the word is *Lawe*, and in the 1.Chron.17.17. is *disposition*. Hence note, *Explanatiõ.*

That Gods word is an orderly manner of instructing, & withall sharpe and piercing. Eccles.10.11. Heb.4.12. Act.2.37. *Doct.*

Not to thinke the word to bee inimethodicall, and therefore *Vse.*

fore

fore to handle it too rudely: but to vse it warily and wisely, as a sharp too edged sword, piercing into the soule. Hebrews 4.12.

Explanation *Doth he meditate.*] The word *iehgeh* of *hagah* meditate, is put indefinitely, *hath*, *doth*, and *will* meditate, vsually; the word importeth study and exereise of the mind, which often bursteth out into voyce: it is vsed for musing in the minde and heart, Prou.24.2. Esa.33.18. also for muttering with the mouth which the heart mindeth. Psal.2.1. and 37.30. Prou.8.7. Esa.59.3. with a low and imperfect voyce, Esa.8.19. Learne,

Doct. *That the godly which delight in the law, do meditate, studie, and exercise their minds in it*, as *Dauid* did, Psal.119.15.23.97.99. and 63.6. yea, they will talke and speake of it. Ps.37.30.31. Luke 24.15.

Vse 1. To shew our delight in Gods word, let vs haue our minds vpon it, and speake thereof, Deut.11.19.20. and 6.7. Psal.49.3.

Vse 2. A reproofe vnto such as minde little Gods word: but delight in some other manner of learning, perhaps, and can speake thereof, but out of Gods worde little or nothing.

Vse.3. This condemneth the folly and madnesse of Papists, who will be held godly, and yet either very little, or not at all, study the holy Scriptures. If these become godly they are such, as heere the Psalmist neuer dreamed of.

Explanation *Day and night.*] By this saying hee meaneth continually, and heere note, that the word day, is not *jom*, but *jomam*, the last better, being added, to note a continuance of daies, by which speech wee haue commended vnto vs a godly mans meditation.

Doct. That it is, first, *frequent* & often, Psal.119.16.164. being on the day time, and on the night. Secondly, *vigilant*, he museth on the word, when others sleepe. Psal.42.8. and 77.6. and 92.2. and 119.55.62. Thirdly, *fervent*, Psal.119.117. Psal.39.3. because in the day time no worldly occasions can withdraw his minde, neither nights sleepe cause him to forget it. Psal.119.148. Fourthly, *Constant*, because it

is

is not ſaide, a day and a night, but day and night. Pſalme 119.97.

To be frequent, vigilant, feruent and conſtant in our meditation on Gods word. Ioſ. 1.8. Pſalm. 77.6. Deutero. 6.6.7.8. *Vſe* 1.

This reproueth; Firſt, the hypocrite, whoſe meditation is but perfunctory, and without conſtancy; in aduerſity, but not in proſperity, &c. Secondly, the prophane, who meditate *deceit*, Pſal.38.12. *miſchiefe*, Pſal.36.4. *deſtruction*, Pro. 24.2. *vaine things and wicked*, Pſalm.2.1. Acts 4.25. *Vſe*.2.

VERSE III.

For hee ſhall be like a tree, planted by the riuers of waters, that bringeth forth his fruit in due ſeaſon, whoſe leafe ſhall not fade, and whatſoeuer he doth ſhall proſper. *Text.*

AS if he had ſaid, how can it therefore otherwiſe bee, but that ſuch a one ſhould bee moſt fruitfull in all [a] good workes, and alſo [b] proſperous in all his waies? who cannot more fitly be likened to any thing, than to a fruitfull and greene tree, (ſuppoſe the [c] *Palme* or [d] *Oliue*, or ſuch like:) For as ſuch a tree being well husbanded, and planted by the riuers of water, in a fruitfull ſoyle, [e] (where it needs not feare the yeare of drought, nor the heat when it commeth) doth abound with ſeaſonable and ripe fruit, and flouriſheth with neuer-fading leaues, which the winter ſtormes cannot cauſe to fall, nor the ſummer heate make to wither: ſo this man much more, beeing [f] regenerated by God, and ſanctified by his grace, and thus [g] planted by his diuine power, (the worke of his ſpirit) in his *Eden*, the true Church, and engraffed into his ſonne Ieſus, by the [h] fountaine of liuing waters, the ſacred Scriptures, & effectuall graces of his ſanctifying ſpirit, which he giueth to euery one that beleeueth, cannot but be [i] filled with the fruits of righteouſneſſe, which hee yeeldeth opportunely, and in very due time; and that not onely once, or for a while, but [k] perſeuering in well-doing, hee doth continue vnto *Paraphraſe.*

[a] Pſal.112.5. Acts 9.35. 10.2
[b] Pſal.112.2.3.
[c] Pſal.92.12.
[d] Pſal.92.8. Eſa.44.4.
[e] Ier. 17.8.
[f] Iohn. 3.5.
[g] Pſal.92.13.
[h] Ioh.7.39.
[i] Phil.1.11. Pſal.92.13.14.
[k] Pſal. 119.33. 111.112.

vnto the end, without fading through aduersity, or changing by persecution; God turning all things to the best, and prospering him in all that he puts his hand vnto.

Explanation The Psalmist setteth out a godly mans blessednesse, as also the fruitfulnesse of his delight, and meditation in Gods law, and this he doth by a similitude, from a tree planted in a fruitfull place, and answerable, in due season bringing foorth fruit, heereby giuing vs to vnderstand,

Doct. *That a godly mans blessed estate is not easily perceiued, or not so deepely considered of, as is worthy.* Therfore is it here painted out to the view of all, by this liuely similitude. That the godly are not esteemed after their worth, appeareth, 1. Cor. 4. 13. where they be called, περικαθάρματα τῦ κόσμυ, καὶ πάντων περίψημα, filthes, and the off-scowring of all things.

Vse. To take a more serious and considerate view of the godly mans blessednesse (which the world indeede cannot truely take notice of) and marke how the Lord setteth him out, by godly comparisons in many places, which are considerately to bee beholden, as the pictures which God maketh, painting out the godly man.

Explanation *And he shall be like.*] The Psalmist might haue set out the blessed mans condition without a similitude, but the Lord hereby would shew vs,

Doct. 1. *That the minds of the godly can obserue out of the workes of God, that which may put them in mind of heauenly things,* Psal. 123. 2. and 125. 1. 2. and 128. 3. Eccles. 12, 2—7.

Vse. Heereby let vs learne so to looke vpon, and to consider of earthly things here, as thereby we may ascend vp to heauenly. Thus are the godly taught of God to doe, but an vnwise man knoweth not this, Psal. 92 6.

Doct. 2 *That it is lawfull to make resemblances, and likenesses betweene corporall and spirituall, earthly and heauenly things, for our better instruction.* Esa. 5. Psalm. 92. 12. Mat. 13. 3. 24. 31. 33. 44. 45. 47. Luke 13. 6. and 15. and 18. Reuelat. 21. 10.

Vse. To vse our liberty thus in teaching, wisely, and soberly, for the edification of the hearers. Christ Iesus the chiefe shepheard,

ſhepheard, the Prophets, and Apoſtles, haue vſed to teach by ſimilitudes.

A tree.] The word *gnets* ſignifieth *lignum aridum*, Pſalm. 74.5. and is tranſlated by ξύλον, which we call wood, a boule, a logge, but is alſo vſed for a greene tree. Gen. 2. and 3. and in this place; The kind of tree is not named, as in Pſalm. 92. 12. and Eſa. 44.3. but whatſoeuer it be, the compariſon wee ſee is from a tree, not from fading graſſe, or ſuch a weake thing, as a man naturally is compared vnto, Eſa. 40.6. Iam. 1. 10. 1. Pet. 1.24. and ſo are the wicked, Pſalm. 37.2. and 92.7. but the godly are as a tree, teaching, *Explanation*

That the godly are ſolidly grounded, and ſtabliſhed in their courſes, as hauing taken deepe root, Mat. 13. they are as mount Sion, Pſal. 125.1. Mat. 16.18. *Doct. 1.*

This ſerues to abate the ſpirits of wicked men who attempt to ouerthrow the godly, but they meditate a vaine thing, Pſal. 2.1. for they are grounded and the Lord will ſtabliſh them, as the Apoſtle prayeth, 2. Theſ. 2.17. and will defend them. Eſay. 10.16. *Vſe.*

That they can endure heat and cold, blaſts and ſhaking. Ier. 17.8. Mat. 7.25. *Doct. 2.*

Labour then to ſtand faſt, all that profeſſe godlineſſe; and conſider, Pro. 24.10. Mat. 7.26.27. *Vſe.*

That their height ouertoppeth all the beaſts of the field, that with their feet they cannot tread them downe, that is, *the power of the wicked ſhall not prenaile againſt them.* Pſal. 68.1. 2. 3. 17. 18. 20. 35. *Doct. 3.*

Comfort vnto the Church, and let not the godly fear their enemies: conſider theſe Scriptures. Pſalm. 46.1. 2. 5. 10. 11. and 49.14. and 97.10. and 37.13. 15. 17. and 29.10. 11. *Vſe.*

Planted.] The worde *ſhathul* is properly ſpoken of that which is remoued from one place to be ſet in another, Ezek. 17.22.23. ſhewing, *Explanation*

That a godly man is not in his naturall ſtate and growth; for by nature he is as others, gnets, lignum aridum, a dry logge or tree. Ezek. 17.24. fleſh of fleſh, Ioh. 3.6. a child of wrath, Eph. 2.3. but the Lord hath remoued him from the ſtate of *Doct.*

corruption, and planted him in his house, Psal.92.13. that is, in the state of grace, and sanctification: thus the Church is Gods plant, Esa.5.7.

Vse. Heereby let all naturall men iudge of their state, till they be remoued thence, they are not to be accounted among the godly, though they haue neuer so great gifts of nature: they bee not the trees of righteousnesse, the planting of the Lord, Esa.61.3. but as fruitlesse trees, in their proper soyle of corruption.

*Doct.*2. *That a godly man is so blessed, not by natures production, but by a spirituall plantation, in the state of grace and regeneration by the Lords hand,* Esa.61.3. and 60.21. Ierem.2.21. Rom. 11.24.

*Vse.*1. To acknowledge thankefully our grace, and goodnesse, to be of God, and not of our selues; for it is hee that works will and deed, Phil. 2.13. and maketh barren & dry trees to flourish, Ezek.17.24. Esa.44.3.4.

*Vse.*2. A confutation to such as exalt nature, and mans power in his conuersion, contrary to these Scriptures. Gen.6.5. and 8. 21. Eph.2.1. Phil.2.13. 2.Cor.3.5.

Explanatiõ. *By the riuers of waters.*] The word *palge* signifieth the diuision of waters, it commeth of *palag*, to diuide, and so may bee translated brookes, becks, or as wee may say, *riuerets*, streames parted, Prou.5.15.16. comming from a fountaine, or head-spring, Iob.29.6. running in a pleasant valley: whether the waters come from aboue or below: for *Maiim* is the dual number, noting two sorts of waters, which this tree hath benefit of: from this similitude we may learne,

*Doct.*1. *That a godly blessed man is planted in a pleasant and fertile valley,* Ezek.17.5. as *Adam* in Paradise, Gen.2. that is, in the house of the Lord, Psal.92.13. in spirituall *Sion* the ioy of the whole earth, Psal.40.2.

*Vse.*1. To iudge the godly mans station most happy, though it cannot be discerned with the mortall eye of man, in his naturall estate: but his place is so pleasant as the eye hath not seen, &c. 1.Cor.2.9.

*Vse.*2. The godly to reioyce in their portion, and in the lot of their

their inheritance. *Dauid* deſired to dwell in Gods houſe for euer, ſo pleaſant is that place: Pſalm.84.1.2.4. and 27.4. and 26.8.

That a godly man is ſo planted, as he hath the benefit of the ſpirituall waters: as the type ſheweth, Ezek.19.10. Ierem.17.8. Now theſe ſpirituall waters, Ezek.47.1.— are the graces of Gods holy ſpirit, and the ſacred Scriptures, of which we may reade, Pſal.46.4. Eſa.12.3. and 55.1. and 44.3. Iere.2.13. and 17.13. Zach.14.8. Ioh.4.10.14. and 7.38.39. 1.Cor.3.6. *Doct.2.*

To labour to feele this benefit of the ſpirituall waters, as the tree doth of other waters: to ſpread in the roote, to be full of ſappe, not to wither or to be dried vp, for want of moiſture: but to be greene, and flouriſhing. *Vſe 1.*

This may ſhew men how to iudge of themſelues, who are without the graces of Gods ſpirit, and without the miniſterie of the word, they be no trees of Gods planting, they be without Chriſt, Rom.8.9. and in a periſhing condition, Prou.29.18. but theſe waters cauſe life, Ezek.47.9. *Vſe 2.*

A bleſſed godly man, ſo partakes of theſe ſpirituall waters, as it is yet in meaſure: for he is not planted vpon the full waters, but *by the diuiſion of waters:* ſo euery one receiueth according to his meaſure, 1.Cor.12.11. Mat.13.23. *Doct.3.*

Euery one to bee content with his portion in heauenly things here: for none can in this life bee perfect, and euerie member is to bee ſo gifted, as one may benefit another, and one ſtand in need of another. *Vſe.*

That bringeth foorth] *Iaten, will giue*, the future here, noteth a continuall act: it giueth, that is, it doth bring foorth freely, and is continually fruitfull. Before is ſhewed the plantation, and watering, that is, our ingrafting into Chriſt, and ſanctification by the word and ſpirit, and here the fruit of both. *Explanation.*

The godly planted by the Lord (as is ſaid) *are not barren trees, but fruitfull, and ſo continue:* Ezek.47.12. Ier.17.8. Ioh.15.5. Rom.7.4. Pſal.52.8. and 92.14. Reuel.2.19. Mat.7.17. *Doct.1.*

To ſhew foorth the fruits of our plantation, and ingrafting into Chriſt: ſuch are fruitfull, Ioh.15.3.4. and ſuch as haue truly taſted of the heauenly waters, Col.1.6. 1.Theſſ.1.5.6.7. *Vſe.1.*

2.Thess.1.3. 2.Pet.1.8. called trees of righteousnes, Esa.61. 3. and 60.21. fruitfull seede, Matth.13. Mark.4. 20. hereby God is glorified, Ioh.15.8.

Vse 2. This reproueth two sorts: First, such as bee fruitlesse in Gods house, Luk.13.7. Ioh.15.2. Secondly, such as a while are fruitfull, but at the length doe wither, not abiding in Christ, Ioh.15.4.6. Mat.7.18.

Doct.2. *That planting, and that by the riuers of waters, goeth before bringing foorth fruit:* that is, the word, the spirit, and ingrafting into Christ, before fruits of godlines. Ioh.15.4.

Vse. To iudge hereby, the causes of mens vnfruitfull profession, they haue not the effectuall worke of the Spirit and word of God, neither are they in Christ, for then they should be fruitfull, Ioh.15.5. Rom.6.5. and 8.5.11.

Explanation. *His fruit*] *His* fruit, so called, as being the fruit of the plantation, not of it selfe, as it naturally grew, for it hath the proper fruit of the plantation, which is *his* fruit: thus is it with the godly man: whence this doct.

Doct. *That a godly mans fruit, is not after the flesh, according to which he was borne, but after the spirit, by which he was regenerated*: Pro.11.30. Mat.7.17.18.

Vse 1. To learne to discerne of these spiritual trees by their fruits: for a good tree bringeth forth good fruit: Mat.7.17.18.20. Rom.6.22. and 7.4.6. Gal.5.22.

Vse 2. Also to discerne his fruits, as he is a man: from his fruits as he is a sanctified man, to wit, as a tree planted by the heauenly riuers of waters.

Explanatiõ. *In his season.*] ἐν καιρῷ αὐτοῦ, in the opportunitie of time, in the due and conuenient season thereof, so taken, Psal.104.27. and 145.15. Leuit.26.4. Eccles.3.2. Esa.50.4. These words are not added to make any thinke, that good fruit is at any time vnseasonable, or that a man may vse his libertie, to take his owne time, to doe well when he list; but to commend a godly mans goodnes. Teaching,

Doct.1. *That a godly mans fruit is ripe fruite:* it is done in iudgement and truth, and not vntimely, (as the hypocrites be, and the vainglorious) according as is said, Psal.112.5.

To

To learne to doe good in mature deliberation, that it doe not putrifie and rot: as the vntimely fruite of hypocrites, and the vainglorious, which come not from a sanctified heart, as from them that are ingrafted into Christ, whose fruite is durable. *Vse.*

That he doth good in due time, when occasion fitly is offered, he taketh it, as the good Samaritane, Luk.10. *Doct.*2.

To doe good in season, when fit occasion is offered, Pro.3.28. for that is a good mans time, and then is the fruit *ripe, pleasant, profitable*, and most *acceptable*. *Vse* 1.

Reproofe to such, as haue often occasion fitly offered, to shew foorth good fruits, and neglect the same. They bee not like the godly disposed Philippians, Phil.4.10. but like *Diues*, that fruitlesse tree, or *Nabal* that churle. *Vse* 2.

His leafe also shall not wither.] By the *tree* is set out a godly man; by *fruit*, is to be vnderstood his godlinesse, and righteousnes, in word and deede: and by *leaues*, may be meant the outward beautie, and well managing of his holy profession, in his countenance, gesture, and outward behauiour, which be as pleasant greene leaues, beautifying his conuersation before men. Hence note, *Explanation.*

That one truly religious, is not a leafie tree without fruit, as the hypocrite, who is all in shewes: nor a fruitfull tree without leaues, as the rash and headie person, wanting discretion. For both leafe, and fruit, are here giuen to the godly man. So Ier.17.8. Ezek.47.12. *Doct.*1.

Not to be as the hypocrites, all in profession, and nothing in practise: nor to thinke, that it is enough, to doe *bonum*, and neglect *benè*, a good thing may be marred in the making: the word speaketh of our face, Pro.17.24. of our words, Pro.15.28. and 16.23. and telleth vs of wisedome, and discretion, Pro.19.11. Psalme 112. and of iudgement in our courses, Pro.13.23. Hereby shewing, that it is not enough to doe a thing, but to doe it, as it ought to be done. *Vse.*

That such a one is euer greene, neuer vtterly destitute of spirituall moisture and sappe of grace: Iere.17.8. Ezek.47.12. Psal.92.13. and 52.8. Ioh.10.28. Phil.1.5.6. *Doct.*2.

Con-

*Vse.*1 Consolation to the truly religious, that they shall neuer wither away, Iere. 32.40.41. Ioh. 10.28. Rom. 8.30. not in the hot summer of persecutions, nor in the cold winter of a secure carnall peace, nor in the luke-warme season, of a pleasing prosperous estate, &c. God will not let his fade in grace, or faile of their dutie wholly.

*Vse.*2. Instruction to striue to persevere in well doing, Mat. 24.13. Reuel. 2.10. Ezek. 18.24. 2. Pet. 2.21. not like *Iudas*, Mat. 27. nor *Herod*, Mar. 6. nor *Demas*, 2. Tim. 4.10. nor as the Angell of Ephesus, Reuel. 2.4. but as Thyatira, Reuel. 3.19.

Vse 3. A confutation of those that hold that this planted tree may wither away; contrary to these Scriptures, Ierem. 32.40.41. Mat. 16.18. Ioh. 10.28. Psal. 37.24. and 145.14.

Explanatiõ. *And whatsoeuer*] The Psalmist speakes very largely of a godly mans prosperitie: teaching,

Doct. *That there is a large extent of Gods goodnesse towards the godly.* Genes. 39.2.5.23. 2. Sam. 5.10. Deut. 28. 2. Chron. 32.30.

Vse. To labour to be truly religious, sithen God doth so blesse his, which is most true, if we consider the end of the godly, for all things tend to make their end happie. Rom. 8.28. Psalme 37.37.

Explanatiõ. *He doth*] Neither before, nor yet after in this Psalme, (in which a godly man blessed, is described) is any mention plainly of his speeches, but of his delight, meditation, and doing: not that a godly man hath not aswell good words, as workes, Psal. 15. but to teach vs,

Doct. *That a godly man is more to be measured, and more certainly to be knowne, both to himselfe and to others, by inward delight, and a minde set vpon heauenly things, and by outward practises, then by words, be they neuer so faire and glorious.*

Vse. Therefore let vs iudge our selues, and others by our delight inwardly, and practises outwardly, in good things, rather then by our tongues. It is neither profession, nor preaching, without internall grace, and externall fruits of pietie, that can make vs worthy the account of sound Christians. Mat. 7. 21.23.

Shall

Shall proſper.] *Iatſliach*, hee ſhall make to proſper: being reſtrained to good things which hee taketh in hand. Wee learne, *Explanation.*

That a godly man is a cunning Artiſt in holy things: they thriue in his hand. 2. Chron. 31.21. Geneſis 39.2. *Ioſeph* was a man that proſpered, or as wee ſay a luckie man. *Doct.*

To become a proficient in heauenly things, and to thriue ſpiritually by them, bee a good man, and doe that thou doſt ſincerely, as *Hezekiah*, ſo ſhalt thou proſper, elſe thou wilt be (as we ſay) but a bungler in good things. *Vſe.*

If this proſpering be referred to al things in general which he doth, it muſt ſignifie his good vſe hee can make thereof, and ſo proſper thereby towards God. For heere is meant not the worldly, but ſpirituall proſperity. Teaching, *Explanation*

That the godly man, can (like a good husband) *gaine good to his ſoule, and proſper ſo in all his doings*, for ſo God inſtructeth him. *Dauid* and S. *Paul* ſhew vs this truth, if wee conſider well of them. *Doct.*

Let vs learne to be ſuch heauenly good husbands in matters concerning our ſoules, in all our doings to bee rich towards God. This is one of the greateſt points of wiſedome, to be able to make aduantage to our ſoules of proſperity, aduerſity, of health, ſicknes, of good and ill report, &c. *Vſe.*

This third verſe doth teach, wherein a godly man is bleſſed, by this ſimilitude, and noteth out the particular branches thereof, ſhewing, *Explanation*

That he is bleſſed. Firſt, in *that hee is planted.* Secondly, that *it is by the riuers of waters.* Thirdly, in being *made fruitfull, and that with good fruit ſeaſonably.* Fourthly, *by his green leaues, neuer fading.* Fifthly, *in his proſperous and happy ſucceſſe, which by right belongeth vnto him*: this God promiſeth the godly heere, and Deut. 28.2 -- 8. *Doct.*

To beholde with comfort the particulars of Gods bleſſings to a godlie man, therby to iudge of his happines, and to ſtriue to partake thereof with him. *Vſe 1.*

To be prouoked vnto godlines: for proſperity is promiſed for a reward: and the godly onely haue a right vnto it *Vſe. 2.*

by promiſe. And if we enioy not heere proſperity; and that it goe not well with vs, it is for that wee doe not well: and therefore God reſtraineth vs heere thereof, that we may not loſe the perfection of happines in the life to come. Elſe he taketh pleaſure in his people. Psal. 149. 4. Hee delighteth to doe vs good, Ier. 32. 41. and deſires our well-doing. Deutr. 5. 29.

Vſe. 3. To confute thoſe that thinke it a vaine thing to ſerue the Lord. But let ſuch conſider, 1. Tim 4. 8. Psal. 128. Gen. 29. 1. 2. Psal. 119. 1. 2. 5. and remember, Mal. 3. 16. 17. 18. Psal. 73. 17.

VERSE. IIII.

Text. *The wicked are not ſo, but as the chaffe which the winde drieth away.*

Paraphraſe. NOw for the wicked and vngodly, their condition is moſt different, and oppoſite heereunto, as in regard of their ſtudies and affections, ſo of the ſucceſſe thereof alſo. They regard not Gods Law, and God as little with his fauour reſpecteth them. And howſoeuer for a time they may ſeeme to flouriſh like the [a] greene baye, or as a tree that groweth in his owne ſoyle: yet beeing not Gods planting, the root ſhall be [b] rottennes, and the ſame drye vp like the duſt, and they ſhall be euen as chaffe it ſelfe, voyd of goodneſſe and [c] ſtability, being in their [d] beſt eſtate, altogether vanity, without durableneſſe. For as the winde ſeuereth the chaffe from the corne, and diſperſeth it abroad; ſo ſhall the day of the Lords wrath ſcatter them [e] abroad, and he ſhall make a ſpeedy riddance of them, from off the earth.

[a] Psal. 37. 35.

[b] Eſa. 5. 24. Ier. 17. 6.

[c] Hoſ. 13. 3. Iob. 21. 8. Amos 9. 9.

[d] Psal. 39. 5. 11.

[e] Zeph. 2. 2. and 1. 18.

Explanatiõ. Heere the Pſalmiſt maketh the Antitheſis betweene the Godly and the wicked: to teach,

Doct. *That a godly mans bleſſednes is better diſcerned, by ſetting ouer againſt him in one view, the ſtate of the wicked.* Thus doth *Salomon* in many places of the Prouerbs, cap 3. 32. 33. and 4. 18. 19. and 10. 3. and 12. 13. 21. So in Pſalmes 37. 9. 10. 11.

11. 16.17.18.20.22.28. 29.37.38.

To behold thus the godly and wicked together, heereby we ſhall better iudge of them: to eſteeme highly of the godly, and to neglect the wicked; to make vs to continue in wel doing, and to eſchew the paths of wickednes. This is a ſetting of life and death, bleſſing and curſing before vs, Deutr. 30. 19. *Vſe.*

Not ſo the vngodly.] Here *Ha-riſhangnim* the loweſt degree. verſ.1. is put for all three. *Chataim*, ſinners, and *Letſim*, ſcorners. *Lochen non ſic*, noteth an vnlikeneſſe betweene the godly and vngodly: hence teaching, *Explanation*

That there is altogether a great difference between the godly and the wicked. The proofe heereof are the places of the former doctrine. And alſo wee may ſee heere, that what before is affirmed of the godly, is denied altogether of the wicked. *Doct.*

To hold a great difference to be, between the wicked and godly; for that which is ſaid truely of the one (not as a man, but as a godly man) is denied to the other, (not as a man, but as a wicked man.) It is godlines, and vngodlineſſe, which maketh the difference which is heere ſpoken of. *Vſe.*

In taking theſe words (not ſo) and applying them to all that which is ſaid of the godly, not to bee ſo to the vngodly: would afford many doctrines. *Explanatiõ.*

I. *That a wicked man (whatſoeuer he be) is not bleſſed.* Pſ. 11.5.6. and 37.38. Prou.2.22. Matthew 15.41. Pſalme 9. 17. *Doct.1.*

To pull down the proud conceit of the wicked, liuing in pleaſure and proſperity: they muſt know that yet they are not to be accounted bleſſed. *Vſe.*

That the wicked are not planted, but remaine in their naturall ſtanding, though they bee in the Church, yet are not of it; Like *Simon Magus*, *Ananias* and *Saphira*, *Hymenaus* and *Alexander*, and ſuch like. *Doct.2.*

So long as men liue vnreformed, neuer to hold them to be plants of the Lord, which are trees of righteouſneſſe. Eſa.61. 3. but counterfeit, or rotten members, vnfruitfull trees, which *Vſe.*

one day shall be cut downe, and cast into the fire, Mat. 3.10. and 7.19. Luke 13.7.9. Iohn 15.6.

Doct. 3. *That they haue no liuely root, nor doe feele the saning operation of the riuers of water, as the godly doe.*

Vse. To iudge our selues to be godlie, or not so, as wee take root in righteousnes, and benefit by the word, and power of Gods holy spirite: these spirituall waters of life.

Explanation As in these is shewed, that the wicked are otherwise then the godly: so the like may bee noted out of the rest: which heere onely is briefly set downe.

Doct. 4. *That they be fruitlesse in good workes.*

5 *That which they doe is rotten and vntimely fruit.*

6 *They in time wither for want of root, and moysture.*

7 *Goodnes prospereth not with them; or, in the end they shall be knowne not to be prosperous.* Ps. 5.5. Iob. 21.18.

Vse. To discouer by all these, who are to be iudged wicked: and if we doe finde our selues hereby among them, let vs depart from the tents of these wicked men, lest partaking of their sins we receiue of their plagues also.

Explanation *But are.*] Before is shewed what they are not, now is noted what they be.

Doct. *True iudgement is a certaine affirming what a thing is, and not onely a denying what it is not: or, it is not enough to know what the wicked are not, but also what they be.*

Vse. Look to the well informing of our iudgements; for sound knowledge can positiuely set downe the tenent held.

Explanation *Like.*] Heere the Psalmist setteth out the vngodly men, as before he did the godly man, by a similitude; to teach vs--

Doct. *That the vngodly mans wretched and miserable estate, is not easily discerned:* and therefore heere it is illustrated by a similitude, and *Dauid* acknowledgeth this, Psal. 73.16.

Vse. Not to consider superficially or sleightly of the wicked mens estate: but seriously to take view thereof, by this and such like similitudes, painting them out in liuely colours: else if we behold them according to their outward worldly and transitory glory, we shall be much deceiued, & greatly tempted, as was *Ieremy*, cap 12. *Dauid*. Ps. 73. and others, Mal. 3.

Chaffe.]

Chaffe.] *Mots* ſignifieth chaffe, or any light and contemptible thing: the Septuagint tranſlate it by χνὸς, which is duſt, as well as chaffe. So are they compared; alſo note, that in ſpeaking of the wicked, and comparing them, hee ſpeakes plurally, as vnderſtanding all: but of the godly hee ſpeaketh ſingularly, in one, to know them all. Teaching, *Explanatiõ.*

That one godly man is of more account with God, then all the wicked, as much as one godly fruitfull tree, is better than all chaffie duſt, or duſty chaffe in the world. See this in Gods fauour to *Noah* alone, among a world of wicked men. Gen.6. So to *Lot* in Zodome, Gen.19. ſo alſo, Ierem.39.11.16. *Doct.1.*

Great comfort to the godly, though neuer ſo few: the Lord taketh pleaſure in them. Pſal. 149.4. more then in all the reſt of the world, Eſai.43.4. *Vſe 1.*

To teach vs to eſteeme with God, more of one good man, than of all the wicked. Pſal.101.6. and 119.63. Prou.10. 20. For the tongue of the iuſt is as fined ſiluer: but the heart of the wicked is little worth: the godly are as the apple of Gods eye, Zach.2.8. they be his peculiar people, right deare and precious in his ſight, 1.Pet.2 9. Exo.19.5. Pſal.135.4. *Vſe.2.*

That all the wicked are alike: they are all, euen the whole ranke of them, *walkers* as well as *ſtanders* and *ſitters*, the leaſt in euill, as wel as the deepeſt in tranſgreſſion, *all are but as very duſt and chaffe, moſt contemptible with God.* Pſal. 119,119. Eſa. 17.13. *Doct.2.*

Not to enuy the ſtate of the wicked. Pſalm.37.1. Pro.24. 1. but to take them to bee as very chaffe, diuided from the corne, euen light, vnfruitfull, of little vſe, or none at all, baſe, of none account or worth, but to bee troden vnder foot and burnt, Mat.3.12. Iob.21.16.17. *Vſe.1.*

Let the wicked hereby learne to know themſelues, the beſt are but as very chaffe, rich chaffe, honourable chaffe, witty chaffe, &c. This ſhall they know by the wind of Gods wrath, and flaile of affliction vpon them, which they cannot endure. Iob 21.17. conſider what man is, Pſal.62.9. *Vſe 2.*

Which the wind driueth away.] This is added, to expreſſe more fully, the miſery of the vngodly, ſubiect to the winde, *Explanatiõ*

to be tossed too and fro: the word *nadaph*, signifieth to driue away: hereby teaching,

Doct. *That the wicked are as easily remoued from their standing, as chaffe or smoake with the winde*, Psal.68.2. Esa.17.13. Iob.21.17. which winde the Lord will make, Mat.3.12. Iere.51.1.

Vse 1. The wicked not to bragge of their power, strength, and authoritie: for God can remoue them as easily, as winde doth light chaffe, or melt them as waxe, Psal.68.21. hee can make them as dust, & stubble, Esa.41.2. yea with ỹ sound of a leafe chase thē, without pursuing them, Leuit.26.36. 2.King.7.6.

Vse.2. Godly not to feare the wicked mens chaffie power, but trust in the Lord, pray for his aid, who is vnresistable as wind, fearefull as flaming fire, to melt & consume them. Psa.62.9.

VERSE. V.

Text. *Therefore the wicked shall not stand in iudgement, nor sinners in the assemblie of the righteous.*

Paraphrase. THerefore they shall not be [a] able to endure the triall: but when the Ancient of daies shall sit, and the Lord shall prepare his throne for iudgement, (though they doe appeare before him, as ([b] all must) yet as men cast in their suite, in stead of confidence in their cause, feare and terror shall make them [c] hang downe their heads. And howsoeuer here they liue among the iust, and ouertop them too: yet then, as men confounded with shame, they shall not endure the glorious presence of that blessed companie, from whom, by the iudgement and sentence of God, that righteous Iudge, they shall be [d] seperated as [e] tares from the wheate, bound vp in sheaues to be burnt, and as a cursed crue, being made to depart, shall be cast into [f] euerlasting torments.

[a] Matth.3.12. Esa.30.28. and 14.16. Iere.51.2.
[b] 2.Cor.5.10.
[c] Mat.24.30. Luke 23.30. Esa.2.19. Reuel.6.16.
[d] Mat.25.32.
[e] Mat.13.30.
[f] Mat.25.41.

Explanation. *Therefore*] This verse is an inference, which the Psalmist maketh, vpon the consideration of the vanitie of the wicked, the chaffie people, because he knowes them to be but chaffe, hee concludeth their ouerthrow and ruine, and that out of themselues: hence informing vs in these truths,

Doct.1. *That the true vnderstanding and knowledge of the nature of the*

the wicked; giueth vs a right iudgement of their end: which the Prophet *Dauid* ſheweth in many places; for deſcribing thē, he concludeth thereupon their miſerable end: Pro.6.12.—15. Pſal.37.12.13. and 2.2.3.4.5.9. and 52.1—5. and 53.1—5. but the concluſion made, is turned ſometimes into a prayer, as in Pſal.10. there is a deſcription of the wicked from verſe 2.—11, then the 12.14.15. are a prayer: and in the 16 verſe a prophecie. So Pſal.28.3—5. and 36,1—4.12. Sometime it is an exhortation, as in Pſal.50. verſ.16—21.22. *Note.*

To iudge wiſely of the end of the wicked, learne to know well their nature and conditions. *Vſe.1.*

Let the wicked learne therefore to know themſelues, that thereby they may conſider of their end, and by feare of deſtruction, be moued to leaue off their ſinning: The not knowing of themſelues maketh them ſecure in their courſes, careleſſe of reformation, and preſumptuouſly confident of the ioyes of Heauen, the reward only of well doing. *Vſe 2.*

To lay open the nature and properties of the wicked out of the word, that hereby they may ſee and diſcerne themſelues, and thereby their end, except they be reformed. The Prophet *Dauid* in the Pſalmes, and *Salomon* his ſonne in the Prouerbs, doe moſt excellently, and very largely teach the Church of God this point, that by knowing what they are, the godly may iudge rightly, what they ſhall be, except they bee reformed. *Vſe 3.*

That the deſtruction of the wicked, is of, and from themſelues: for the cauſe of their not being able to abide the iudgement, is their owne emptines and vanitie. The Prophet ſaith of Iſrael, that her ruine was of her ſelfe, Hoſ.13.9. See Numb.16. 38. Eſa.3.9. *Doct.2.*

To iuſtifie God in his iudgements, as 2.Chron.12.6. Pſal. 119.70. and to condemne our ſelues for our ſinnes: for our owne wickedneſſe bringeth vpon vs deſtruction. Eſa.9.18. *Vſe.*

The vngodly] As the Pſalmiſts make them all like chaffe: ſo here hee ſpeaketh ſtill plurally, to make them all ſubiect to miſerie, in the day of iudgement: ſhewing, *Explanatiō.1*

That as all the wicked are chaffe: ſo the ſame end ſhall be alike, *Doct.*

at the last to them all, Psal. 9.17. Matth. 25.41.

Vse. Let not the wicked deceiue themselues: they here indeed differ in outward state much; some rich, some poore, some honourable, some base, some learned, other ignorant: but because they bee all of them *chaffe*, they shall all haue the end that chaffe is appointed vnto, Matth. 3.12.

Explanatiõ. *Shall not stand in iudgement.*] The Psalmist may here seeme to expound the similitude: meaning by *chaffe* the *vngodly*: by driuing away, *not standing*: and by winde, *iudgement*: to shew,

Doct. *That it is vsuall in Scripture, and specially here in the Psalmes, and Prouerbs, to admit of variation in words*: as Deut. 32.2. Psal. 32.1.2. and 34.1. and 33.6.

Vse. To obserue this, and for the better informing of our vnderstanding herein: note, that this variation is to expresse commonly one of these three things: I. *The same sense*: this most vsuall, and it is to explane the meaning more at large: as the places quoted shew. So Psalm. 33.11. Prou. 7.18. 25.27. and 19.15. and 2.3.4. II. *The sense that is nigh vnto it*, as Prou. 1.8. III. *For contrarietie*, Pro. 14.1. and 15.1. Psalme 37.21.

Note.

Explanation. *Stand vp*] Opposed to bending, or falling downe, Psal. 18. 39. and 20.8. God riseth vp to iudgement, Psal. 76.9. To *stand* then, is to be able to abide the countenance and sentence of the Iudge, without feare, Luk. 21.36. And to arise or fall, is to bee iustified or condemned, Mat. 12.41. Reuel. 6.17. Hence may we be informed,

Doct. 1. *That there is a iudgement*, Psal. 76.8.9. Eccles. 12.14. Iere. 25.30.31. Psal. 9.

Vse. To consider of this seriously, which the Lord exerciseth often in this life, against the *world*, Gen. 6. and 7 against a *countrie*, 2. King. 17.10. against *Cities*, Gen. 19.24.25. against *families*, Numb. 16.27.32. Ios. 7.24. and against *persons*, 2. Chro. 13.20. 2. King. 19. 22. 37. and 1.11. Numb. 15.35. 2. Sam. 19.14.17. so of the great day of iudgement, 2. Cor. 5.9.10.11. Dan. 7.9.10. Act. 17.31. Mat. 25.

Doct. 2. *That albeit the wicked shall all appeare*, Iere. 25.31. 2. Cor. 5.

10.

10. Eccles.12.14.(the words are generall) *yet shall they not arise vp*, that is, *be iustified; nor stand*, that is, *be acquited, but be condemned, and driuen, as chaffe with the winde, from Gods presence*, Mat.25.41.

Let the wicked that now stand vp, and beare a sway till iudgement come, learne betime to humble themselues: for God will ouerthrow the wall of their defence at the length, Ezek.13.13. Deut.29.19. Reuel.6.15. and send fanners to fanne them, Iere.51.2. *Vse.1.*

Let none esteeme of the wicked as they be prised in their weight of earthly honour and riches: but as they shall bee found by iudgement then, of a chaffie nature, lighter then vatie, Psal.62.9. like *Balshazzer*, too light in the Lords weights and ballance, Dan.5.27. *Vse 2.*

Nor the sinners in the congregation of the righteous. The word *stand* is here againe to be repeated: and the wicked are called sinners, *Chataim*, such as adde sinne to sinne, liuing, and accustoming themselues to sinne: See vers.1. of this word. These are they that cannot stand in the congregation of the righteous. From this we learne, *Explanatiõ.*

That it is all one, to rise vp in iudgement, and in the assembly of the righteous: and they that cannot stand vp in *the one, neither can they stand vp* with *the other.* *Doct.1.*

Hence let all consider, what it is therefore, to be with, or against, to approue or despise, the assemblie of the righteous. *Vse.*

That not such as haue sinned, but such as are sinners, shall not be allowed of God among the righteous. *Doct.2.*

To take heede in iudgement we be not found sinners: all haue sinned, Rom.3. and none but hath sinne, 1.Ioh.1. but all are not sinners. It is not simply sinne, but liuing without repentance in sinne with the sinner, that cuts men off from the godly. *Vse.*

That it is a punishment to the wicked sinners, not to be allowed among, but to be driuen from, the assembly of the righteous: either here, as 1.Cor.5.5.13. 1.Tim.1.20. or as in the last day, Matth.25. *Doct.3.*

Let such as doe (in contempt of the godly) diuide them- *Vse.*

ſelues from them, know that once it ſhall be their puniſhment. And as here they will not partake with them in their godlineſſe: ſo ſhall they not there in their bleſſedneſſe.

Explanation. The word *gnedah*, here tranſlated aſſemblie, or congregation, ſignifieth a meeting together at a certaine place, at the time appointed by authoritie, comming of *jagnad*, which ſignifieth *publica authoritate, locum & tempus certum, de re aliqua conueniendi indicere*, as in a ſynode or Councell, 2. Sam. 20. 5. Pſalm. 48. 4. By righteous, wee muſt vnderſtand (taking the word euangelically) ſuch as through Chriſt are accounted righteous. From hence we may learne,

Doct. 1. *That though the godly be now diſperſed abroad, yet there is a moſt certaine time and place appointed of God, for their gathering together, to make a full congregation*, Matth. 24. 31. and 25. 32. 1. Theſſ. 4. 16. 1. Cor. 15. 52.

Vſe 1. Comfort vnto the godly diſperſed, they ſhall one day bee gathered into one.

Vſe 2. To be patient, and waite the Lords appointed time, which aſſuredly ſhall be in time, for the ioy and happie meeting of all the bleſſed companie.

Doct. 2. *That this aſſemblie ſhall be onely of the bleſſed, and righteous perſons*: though here they bee mixed among the euill ones: or rather theſe among them, Mat. 25. 32. Eſa. 60. 21.

Vſe. 1. To worke ioy in the hearts of ſuch as here doe grieue, that they cannot euer be with ſuch in this life, as one day they ſhal be all together.

Vſe 2. To ſuffer the tares to grow vnto the harueſt, the Lords Angels will then weed them out, Mat. 13. 30. Pſal. 37. 10.

VERSE VI.

Text. *For the Lord knoweth the way of the righteous: And the way of the wicked ſhall periſh.*

Paraphraſe. BVt for a concluſion, would wee know the cauſe, why all things doe ſo differently befall theſe two ſorts of perſons? Surely the iuſt are taught of God [a] the way that they

[a] Pſal. 25. 12.

ſhall

ſhall chuſe: he [b] ordereth their goings: [c] the paths of a righteous man are directed by the Lord, for hee loueth his way, and ſo maketh him to proſper. He [d] careth for the godly, his [e] eye is euer vpon them that feare him, [f] working all their workes for them: He [g] helpeth them, and of him is their ſaluation, and thus doe they [h] obtaine peace: whereas God withholding and withdrawing his grace from the wicked, leaueth them to themſelues, not caring for them, they for want of his aide and ſuccour [i] conſume as the fat of Lambes, and as the ſmoake they vaniſh away, thus they periſh, [k] deſtroyed ſhall they bee together, and the end of the wicked ſhall be cut off: [l] confuſion ſhall deuoure their labours, they ſhall lie downe in ſhame, and reproch ſhall couer them, this ſhall be their portion to drinke.

[b] Pſal.40.2.
[c] Pſal.37.29.
[d] 1.Pet.5.7.
[e] Pſal.33.18.
[f] Eſa.26.12.
[g] Pſ.37.39.40.
[h] Eſa.26.12.
[i] Pſal.37.19.
[k] Pſal.37.38.
[l] Iere.3.24.25.

For the Lord] The Pſalmiſt, hauing ſet out the godly and wicked ſo differingly, being now to conclude, he fetcheth the reaſon of all this from the Lord, and not out of the men themſelues: teaching, *Explanation.*

That it is of the Lord, and not of men, that there is ſuch a difference of perſons, ſome godly, ſome vngodly, ſome righteous, ſome ſinners, &c. Eſa.60.21. and 61.3. Pſal.147.2. Act.2.47. Rom.9.16.17.18.21. *Doct.*

Giue glorie vnto the Lord for thy goodneſſe, and pray to him for thy brethren: for what thou haſt, it is receiued from him; and what they want, they cannot enioy, but by him. *Vſe.*

Knoweth the way of the righteous.] The word *knoweth* is not to be taken for knowledge ſimply, as Rom.1.21. Nehe.6.12. or to acknowledge, as Act.19.15. but for loue, care, and to be pleaſed with, Pſal.37.18.23. and 31.7. and 144.3. Pro.12.10. Iob.9.21. as may appeare by the contrary, Pſalm.101.4. Matth.7.23. The Doctrines from theſe words are, *Explanation.*

That there bee ſuch as are righteous, and ſo to bee accounted: Pſal.32.1.11. and 37.29. Prou.2.20. Mat.25.37.46. *Doct.1.*

To receiue this truth, but yet not according to the law of workes, Pſal.143.2. Rom.3.20. Gal.2.16. Iob.25.4. but after the law of grace and faith, Rom.3.24. and 5.1. Galath.3.8.11. *Vſe 1.*

Vse.2. To reioyce that any man may bee held righteous in Gods mercie, seeing in our selues wee are so wicked: for such righteous ones are blessed, Psalme 32.1.2.11. so vers.1. of this Psalme.

Doct.2. *That these righteous ones haue a way or path to walke:* for here it is said the way of the righteous, ascribing to them a way: see Pro.2.20.and 14.8.

Vse. To search out this way, to walke with the righteous in it, it is not the way of nature, nor a path vpon the earth, that men tread in, nor the way of corruption, Gen.6.12.Pro.4.14. but the good way, 1.Sam.12.23. 1.King.8.36. the old way, Iere.6.16. yet the new and liuing way, Heb.10.20. the way of peace, Rom.3.17. the way of wisedome, Pro.4.11. of perfection—of life, Pro.10.17. and the way of good men. Prouerbs 2.20.

Doct.3. *That the Lord knoweth this their way,* Psal.37.18.23.

Vse. To reioyce and comfort those that be godly, that the Lord approueth and is well pleased with their way: though men be not. Let them meditate on Psal.37.5.6.7.verses.

Doct.4. *That this knowing and approuing of their way by the Lord, is the true cause of their happinesse and saluation.* Ephes.2.8.

Vse. Not to looke vpon thy goodnesse, or grace, thy godlinesse, and iustice: but magnifie the Lords mercie, that is pleased to approue of thee.

Explanatiõ. Note for a conclusion of this, that the Psalmist beginneth singularly, as speaking but of one, vers.1.2.3. but heere hee ends plurallie (saying the *righteous*) as including all: to teach,

Doct. *That the description here set downe, is not of one singular godly man: but is the lively picture of all the righteous.*

Vse. Let all them behold this paterne to draw themselues therby, if they would be accounted among the righteous.

Explanation *But the way of the vngodly shall perish.*] Heere the Prophet sheweth on the contrary the end of the wicked: and from this may we learne,

Doct.1. *That perishing in the end is the portion of the vngodly,* euen to all of them, from the wicked vngodly, to the lewd sinner, and from

from this to the proud scorner: for heere the word is in the plurall number *risoribus*, Psal.9.17. and 11.6. and 37.38. Mat.25.33.41.46. Pro.11.7. Rom.2.8.9. Reuel.20.10.15.

You wicked before the time of vengeance come, behold your end euery one of you, and repent, and pray God, if it be possible, that your wickednesse may be done away. *Vse* 1.

Let not any godly, bee they neuer so poore, enuie the prosperitie of the wicked, Prou.24.1. and 3.31. and 23.17.18. Psal.37.1.2. and 129.6. *Vse.2.*

That their way, that is, their counsels, studies, endeuours, practises, also their glorie, power, honour, and authoritie, shall haue a dismall day, and come to a miserable end: Psal.37.2.14.17.35. 36. Pro.11.7. and 13.9. *Doct.2.*

To looke to our way what it is: if it bee the way of the wicked, it is the way of wickednesse, Psal.139.24. the way of darknesse, Prou.2.13. the broad way leading to destruction. Matth.7.13. *Vse* 1.

The godly to be content, and patiently waite, and not feare the power, policie, and practises of the wicked, they shall haue an end. *Vse* 2.

Note here that perishing, is opposed to the Lords knowing and approuing of the godly, which is not spoken of the wicked: to teach, *Explanation.*

That for want of Gods approbation, the wicked and their way doe perish: His not knowing, that is, his not approuing them, is his reiection of them, and so their vtter destruction. Matth. 7.23. *Doct.*

Therefore aboue all things let vs labour for Gods approbation: for if he iustifie, who can condemne? Rom.8.33.34. but if the Lord be against vs, who can pleade for vs? 1 Sam. 2.25. *Vse.*

The

The second Psalme.

The Argvment.

This Psalme is in order the second, Acts 13.33. *though some haue held it all one with the first, this ending with* blessed, *as the other therewith beginneth. It hath no* title, *but is ascribed by the holy Apostles vnto* Dauid, Acts 4.25. *who is thought to haue penned it, after his victaries ouer the Philistines, who gathered themselues against him, when the people had made him King in* Sauls *roome. In which, as in many other things he was a type of Christ, of whom also this Psalm speaketh.* Acts 4.25, 26, 27. *Heere* Dauid *the King,* Dauids *kingdome, and his enemies, set out Christ the Messiah our King, his kingdome, and enemies rebelling against him. It is a* mixt Psalme, *containing* Doctrine, Prophecie, *and* exhortation: *the principall point in it, is this, that as* Dauid *by Gods appointment, was to rule in Sion; and to subdue the nations (maugre their harts) so Christ Iesus (as here is fore-promised, and now is fulfilled) by the appointment of God his father, was to be established in his kingdome, and therein to beare rule, as is shewed in vers. 6.7.8. 9. in despight of all his enemies, not being able by their power, or policie, to withstand him, as vers. 1.2.3.4. doe manifest, but should in the appointed time, feele the power of his heauy, and wrathfull indignation? if they did continue to oppose him. vers. 5. And therefore the Psalmist hereof certainely perswaded and wishing saluation to such, as God hath ordained to be saued, exhorteth them to be wise, to feare the Lord, to serue him, and to doe him homage, least they perish, pronouncing them contrarily to be most happie, which doe yeeld all humble subiection, and doe put their trust in him. ver. 10.11.12.*

The principall point of the Psalme.

The

The vse and profit of this Psalme.

IT is a prophetical history, or an historical propheey in *Dauid* the type of Christ Iesus the Antitype. I. Shewing how he shall be King. II. That he shall haue many enemies of the meanest, as also of the mightiest, banding themselues together against him. III. That yet for the Churches comfort, their attempts, studies, consultations, power, pollicy and rage, shall proue to bee of none effect: let them trauell with wickednes, and conceiue mischiefe, they shall yet bring forth a lye: for Christ shall confound them. So as in this Psalme the godly may comfort themselues in an assured victory against their enemies, they may hereby in their faith be strengthened, touching all their spirituall assaults made for the ouerthrow of Christs kingdome, against which the gates of hell shall not preuaile. In all their miseries, afflictions and troubles, they may haue recourse vnto Christ their King and Soueraigne, for aide and defence, who is able, and will also reuenge their iust quarrell, with his iron scepter vpon those base and earthen vessels. And heere the wicked that cannot away to be vnder Christs easie yoke, neither may endure to beare his light burthen, may in time learne to bee wise, and to serue the Lord, reioycing in trembling: lest the Lords anger be stirred vp against them, to their vtter confusion. He is a Lambe, he is a Lion: as a Sauiour, so a Iudge. Hee hath the sentence of absolution, Come ye blessed, and the sentence of condemnation, Goe ye cursed: he treasureth vp mercies for those that bee his. Blessed are all they that put their trust in him: but reserueth vengeance: vialls full of wrath to be poured on the head and hairy scalp of all that rise vp against him. Psalm. 7. 14.

The

The resolution of this Psalme.

This Psalme hath two parts:

1. A twofolde narration.
   - 1. Of the attempts of the wicked against ỹ kingdome of Dauid, as the type, and of Christ as the antitype, set downe
     - 1. By way of interrogation, admiring their folly to goe about that, which was impossible to effect. vers. 1.
     - 2 By an affirmative declaration, and that
       - 1. Of their association, & leagueing together. vers. 2. illustrated from the
         - 1. Persons conspiring: Kings and Princes.
         - 2. Persons against whom: the Lorde and his annointed.
       - 2. Of their encouraging one another to this rebellion. ver. 3.
   - 2. Of Gods maintaining both the one & the other: & this again is twofold:
     - 1. Of the power of God whereby he
       - 1. Scorneth their attempts, as not able to doe harme. vers. 4.
       - 2. Confoundeth them in his displeasure. vers. 5.
       - 3. Annointeth his King, and setteth him ouer Sion. vers. 6.
     - 2. Of his mercy manifesting his decree, if this might moue the to obey, and that
       - 1. Concerning the person of this King. vers. 7.
       - 2. Concerning his kingdome and the amplitude thereof. vers. 8.
       - 3. Concerning the power and effects of it against such rebellious ones. vers. 9.
2. An exhortatory conclusion, wherein is set downe,
   - 1. The things whereto he exhorteth these, are,
     - 1. Wisedome to obey, vers. 10.
     - 2. To worship him as their God. vers. 11.
     - 3. To do fealty, as to their King. v. 12.
   - 2. Reasons to moue hereunto, which are
     - 1. His displeasure, and the euill that will follow, if they do not obey. vers. 12.
     - 2. Happines, if they do betake themselues to his protection. vers. 12.

The

The generall obſeruations.

IN this Pſalme thus ſetting out Ieſus Chriſt his perſon, his offices, his kingdome, ſo fully before hand to the people of God in the old Teſtament, as it is now verily fulfilled in our eyes, we may learne, I. That this Pſalme was not of any priuate interpretation, but was deliuered by *Dauid*, as hee was moued by that vn-erring ſpirit of God, as all holy men were, 2.Pet.1.20.21. II. That the doctrine of the Goſpell of Chriſt and his kingdome was no new doctrine, when he was incarnate, which hee and his Apoſtles taught; but that pure and moſt holy ancient truth deliuered before in the holie Scriptures, as the word ſheweth, Luk.24.27.44. Acts 26.22. and 28.23. III. That as the knowledge of Chriſt was reueiled vnto the holie men of God: ſo they taught the ſame which they did receiue concerning him, (and as wee now beleeue) vnto the people of God. So *Iacob*, Geneſ.49.10.11. Mich.5.2. Eſa.7.14. and 9.7. and 35.5. and 53. and 61.1. Zacha.9.9. and 13.7.11.12. Dan.9.26. *Dauid* heere, and Pſal.22.&c.

PSAL. II. VERS. I.

Text. *Why doe the people rage, and the people murmure in vaine?*

Paraphraſe. GOd ſpake [a] ſometimes in viſion and ſaid, I haue laid help vpon one that is mighty; I haue found *Dauid* my ſeruant, with mine holy oyle haue I annoynted him: mine hand ſhall be eſtabliſhed with him, and mine arme ſhall ſtrengthen him:
[a] Pſal. 89. 19. 20. 21.
[b] Pſal. 89. 34. 35 my [b] couenant with him will I not breake, nor alter the thing that is gone out of my mouth; I haue ſworne by my holineſſe that I will not faile *Dauid*. And not onely for *Dauid* himſelf,
[c] Pſal. 89. 36. but for his [c] ſeede alſo, the ſame God hath promiſed that it ſhould be for euer, and his throne as the Sunne before him: that of his ſeed he would raiſe vp his ſon Chriſt according to
[d] Pſal. 110. 1. 2. the fleſh, to whom he hath ſaid, [d] Sit thou on my right hand, till I make thine enemies thy footſtoole; be thou Ruler in the middeſt of thine enemies: what then, not onely wickedneſſe, but folly is this? worthie to be wondred at, both of the Heathen round about, and the Iewiſh people, that they ſhould ſo ſtorme hereat, & mutter amongſt themſelues, as if they could hinder this counſell and worke of God, which is moſt impoſſible.

Explanation. *Why?*] *Dauid* conſidering what is in the verſes, 6. 7. 8. 9. in this, from a holie ſecuritie, and ſure faith with which he concludeth in the end, he admiring alſo their follie and madneſſe doth demaund, and thus as a religious inſulting maketh a queſtion: to teach,

Doct. 1. *That the godly in their certaine knowledge of their ſafe eſtate, and in full aſſurance of victorie ouer Chriſts, and their enemies, doe make light account of their attempts.* Eſa. 37. 22.

To

To make a light reckoning of the enemies of the Church; and to doe this, wee muſt learne to know, and beleeue confidently, the ſure and the ſafe eſtate of the Church of Chriſt triumphing, verſ.6.7.8.9. in his members: conquering, Mat. 16.18. Reuel.14.1.4. and 10.11.—16. and in the certaine deſtruction of all them that riſe vp againſt them, Reuel.19.18. —21. and 20.10. *Vſe.*

That the godly wiſe cannot but wonder oftentimes, at the acts of carnall and earthly people, they be ſo voide of reaſon, yea ſometime God himſelfe wondereth thereat. Eſa.59.16. *Doct.*2.

Seeing people will be ſometime ſo vnreaſonable, let vs trie, and as we finde, ſo iudge, and not for the number be brought into a confederacy with them, but follow the holy and wholſome counſell of Iſai.chap.8.11.12.13. *Vſe.*

Doe the heathen] By heathen in *Dauids* time, are meant the people of any nation, except the Iſraelites, in Iſrael and Iudah, as the *Ammonites, Moabites, Idumeans. Philiſtims* compaſſing about *Dauids* kingdome, 2.Sam.5.17. and 8. and 10. Theſe were *Dauids* enemies nigh at hand. *Explanation.*

They that border nigheſt vpon the dwelling of the righteous, if they become not one with the people of God, will proue hatefull foes to them: as all theſe nations did to *Dauid* and *Iſrael:* and ſo other in *Nehemiahs* daies, chap.4.1.7.8. *Doct.*

To be wiſe and watchful with *Nehemiah*, and to haue euer an eye vpon thoſe that will not be of our religion, and yet be nigh vs, theſe bee enemies in heart, and when they can get fit occaſion, they will with *Sanballat, Tobiah* the Ammonite and others, ſhew it to the full. *Vſe.*

Rage] The word *ragſhu* is tumultuouſly as in an vprore to come together, as Pſal.64.2. and the word *Ephruaxan*, Act.4. 25. noteth rage, pride, and fiercenes, as horſes that neigh and ruſh into the battell: and all this was, for that God had exalted *Dauid*, who was a man ſeeking the welfare of Iſrael. *Explanation.*

Some enemies of the Church, are violent, furious, and raging as beaſts, Act.19.28.29.32. Luk.4.28.29. The word is vſed in *Daniels* caſe, Dan.6.6.11. *Doct.*1.

Thinke to finde ſome as beaſts, mad and furious enemies: *Vſe.*

ſuch our Sauiour found, Luk. 4. 28. 29. Matth. 26. 47. and 27. 22.— So S. *Stephen*, Act. 7. 54. 57. 1. Cor. 15. 32. and therfore prepare with patience to endure their madneſſe, as the Saints formerly haue done. 1. Theſſ. 2. 14. 15.

Doct. 2. *The wicked take it grieuouſly to ſee any aduanced for the welfare of Gods people, and doe as inraged beaſts oppoſe them.* Nehem. 4. 7. 8. Act. 4. 2. Mat. 2. 3. 16. 2. Sam. 5. 17.

Vſe. Thoſe that wiſh well to Sion let them looke for enemies: as *Nehemiah* found; *Dauid* here; *Daniel*; S. *Paul* after his conuerſion: the world only loueth her owne, Ioh. 15. 19.

Explanation *And the people, &c.*] Theſe were enemies to *Dauid* within the Church, to wit, of the Iſraelites: as *Abner*, with all that tooke part with the houſe of *Saul*, 2. Sam. 3. who were herein as the heathen: teaching,

Doct. *That heathen, that is enemies out of the Church, as were the Philiſtims, 2. Sam. 5. 17. the Iebuſites, chap. 5. 6. and heatheniſh people, the wicked within the Church, as Sauliſts,* vnnaturall *Abſhalomites cannot be willing to ſubiect themſelues to the beſt, and moſt religious gouernours that may be.* Num. 16. 2. 3. 1. Sam. 8. 7. and as *Dauids* example heere ſheweth: ſo Ierem. 41. 2. and 2. Chron. 20. 1.

Vſe. 1. To take notice of mens rebellious natures, which cannot endure any ſubiection, no not to the beſt gouernours in the beſt gouernment. Feare therefore the Lord and honour the King, and meddle not with thoſe that are ſeditious. Prouerbs 24. 21.

Vſe. 2. To learne therefore not raſhly to lay the fault vpon Princes, becauſe of the rage of the heathen, or tumultuous oppoſition and murmuring of their ſubiects againſt them: for ſo ſhould meeke *Moſes*, holy *Samuel*, and zealous *Dauid* be condemned.

Explanatiõ. As *Dauid* found enemies both abroad and at home, of heathen, and of his owne nation: ſo did Ieſus Chriſt, Matth. 2. Ioh. 9. 22. Luke 4. 29. and 19. 47. Ioh. 11. 47. Luke 23. 11. Mar. 15. 15. Teaching,

Doct. *That the enemies of God, of Chriſt his ſonne, and of his kingdome in the type and antitype, are many and manifold wicked attempters:*

tempters, not wanting many abettors both within and without the Church. Pſal. 83,6. and 38.19. and 3.1. 2. Chron. 20. 1.2. Acts 4. Luke 23.1. Math. 27.1.

Let the Church looke for troubles heere, of the enemies thereof, both abroad and at home. Conſider theſe places. Ioh. 15.20. 2. Tim. 3.12. Acts 14.22. 1. Theſ. 2.14.15. Mat. 10.22. 16.36.37. Luke 9.23. *Vſe.*

The word *vmmim* tranſlated people, is of *vmah*, a people from one ſtocke, as the Iſraelites were, which differeth from *gnam*, a people gathered of diuers, here it is put for the common ſort. Teaching, *Explanation.*

That the multitude and commons are apt to become furtherers of euill, and enemies to goodneſſe, this found *Noah*, 1. Pet. 3.20. *Lot* 2. Pet. 2.7.8. Gen. 19.4.— *Aaron*, Exodus. 32.1. Eſa. 1.4.—Ier. 13.10. and 44.15. Acts 19.25.28.29. *Doct.*

Therefore to take heed of the common ſort: not to hang vpon them for their applauſe and fauour, not to relye vppon them, and not eaſily to follow the multitude, Exodus. 23.2. For the moſt are commonly the worſt, Mat. 7. 13 14. They are of the world, Ioh. 15.19. which lieth in wickedneſſe. 1. Ioh. 5.19. *Vſe.*

Imagine, or meditate. The word *jehgu* of *hagah*, *ſignificat cogitationem in rem aliquam intendere*: and as *Molerus* addeth, *ſedulum, irremiſſum, aſſiduum, & indefeſſum ſtudium*, teaching, *Explanation*

That the enemies within the boſome of the Church imagine miſchiefe, and without wearineſſe, ſtudy to bring about their purpoſes. Prouerbs. 4. 16.17. Mat. 26.3.4. and 27.1. Iohn 11.47.48. *Doct.*

To looke watchfully to the boſome enemies, and the wicked within the Church, for they be very dangerous. *Vſe.* 1.

To bewaile our wickedneſſe that we can be weary in well doing ſoone, but neuer in deuiſing and meditating vpon our luſts, to ſatisfie our pleaſures, to gaine profit, or to worke our malice euen againſt Chriſt and his members. *Vſe* 2.

A vaine thing. The word *rich* is tranſlated of the Septuagint by κενὸς λαὸς ἐμελέτησαν κενά. So Acts 4. 25. which is, to bee *Explanatiõ.*

without effect or fruit, loſt labour, empty handed, Mar.12.3. Luke 1.53. teaching,

Doct. *That the ſtudy, counſell and enterpriſes of the wicked againſt the godly are but vaine*, Pſal.21.11. Eſa.8.10.& 33.11.& 41.11. See it in *Dauid*, 2.Sam.22.1. againſt *Abner*: 2.Sam. 3.27. In *Iſhboſheth*, 2.Sam.4.7. In the *Iebuſites*, 2.Sam.5.8. 1.Chr.11.8. in the *Philiſtimes*, cap.5.& 8. in *Abſolom*, cap. 18.9.14. in *Sheba*.cap.20.22. and in *Ioſhuah* againſt his enemies. Ioſh. 10. 3.5.10. and 11.1--8. So in Chriſt and his Church, Phil.2.9.—Reuel.19.and 20. 1.Cor.15.57.Rom. 8.37.38.

Vſe 1. The wicked to take notice of their folly & vain attempts, kicking againſt the pricks, they ſhal not proſper. Eſa.29.8.& 54.17. Ier.1.29.

Vſe. 2. Great comfort to the godly, that though many heere ſuffer of the wicked, yet the victory ſhall be theirs, for the wicked ſhall not win the field, Pſal.37.13.15. 17.40. and 46. 10.11. with verſes 2.3.5. Eſa.6.4.7. And therefore let the godly not feare, Ioſh. 11.6. but bee of good courage, Iohn. 10.25.

Explanatiõ. In the firſt Pſalme wee read of the *godly mans meditation*, which was Gods Law, heere of the *meditation of the wicked*, which is a vaine thing, teaching.

Doct. *That the meditation of the godly, and the meditation of euill diſpoſed people, greatly differ*: the one on good things, Pſal. 119. 15. but the other on deceit. Pſal.35.20. and miſchiefe. Pſal.36.4.

Vſe. By our daily ſtudy, meditation, and thoughts of our harts, to conſider and iudge of our ſelues, whether we be diſpoſed as the godly, or as the wicked: for as our hearts are, ſuch are we before God.

Verſ.

VERSE. II.

The Kings of the earth ſet themſelues, and the Princes take counſell together, againſt the Lord, and againſt his Chriſt: as if he ſhould ſay, *Text.*

YEt ſo it is: that not onely the ignorant and common multitudes, but the Kings of the [a] Philiſtines, [b] Moabites, [c] Aramites, and other bordering nations, as by a mutuall confederacy, ſet themſelues with all their might and maine againſt the kingdome of *David*: the Princes alſo of Iſraell, [d] *Abner*, and the whole houſe of *Saul* take counſell together and warre againſt him. And not onely againſt *David*, but againſt the Lord Chriſt alſo, of whom hee was a type, [e] both *Herod* and *Pontius Pilate*, with the Gentiles and people of Iſraell, haue gathered themſelues together, and in ſo doing haue banded themſelues againſt the Lord, and his kingdome, and are found fighters againſt God himſelfe, ſince they oppoſe themſelues againſt him whom he annointed.

[a] 2.Sam.5.17.
[b] 2.Sam.8.2.
[c] 2.Sam.8.5.
[d] 2.Sam.2.8. & 3.1.
[e] Acts 4.27.

The Kings.] Hauing ſpoken of the meaner ſort, hee now ſheweth who elſe were his enemies, euen the mightieſt: *melech* ſignifieth any principall gouernour, Deut.17.14. δυνάστας, the *Septuagint*, οἱ βασιλεῖς τῆς γῆς. euen theſe were *Davids* enemies, and ſuch became Chriſts alſo, Act.4.27. and the Apoſtles, Mat.10.18. Teaching, *Explanation*

That by greatneſſe none become more godly, but by grace, Pſalm.49.20. this may we ſee in *Nymrod, Nebuchadnezzar* and other Monarchs of the world. *Doct.1.*

To ſtriue therefore more for grace then greatneſſe, and without grace, not to thinke our ſelues better before God for our greatneſſe, if greatneſſe makes vs graceleſſe. *Vſe.*

That ſuch as ſhould be nurſing Fathers to the people of God, may be enimies to them; and ſuch as ſhould lead the people to pietie, may be ring-leaders to impiety. Eſa.3.12.and 9.15.16. and 1.10. Ier.5.5. Hoſ.7.7. Amos 7.11.12. Cant.5.7. Ezek.8.12. *Ahab* againſt *Eliah*, *Saul* againſt *David*. *Haman*, *Doct.2.*

man, and by him *Ahashueros* against the Iewes, *Herod* against *Iohn Baptist*, *Pharaoh* with his Princes against the Israelites, *Ioash* against *Zachariah*, &c.

Vse 1. As therefore wee may not depend vpon the multitude for number, no more vpon the mighty because of their place, seeing the Romane Emperors, were bloudy persecutors, *Ieroboam* made Israell to sinne, great *Balaam* of Rome, euen the beast deceiued, and doth deceiue by his greatnesse, Reu. 13.13. and 13.2.

Vse 2. Not to be offended though great ones be enemies, Matth. 10.18. Ioh. 16.1.

Vse 3. To praise God and pray for good Princes and Gouernors, that are not enemies, but fathers to Gods people as was *Iehosophat*, *Hezechias* and *Iosiah*, &c.

Explanation. *Of the earth.*] This may be added to shew from whence they be, *è terra*, what they be, *terreni* and what they seeke after, *terrestria*, such called men of earth, Psalme. 10.18. teaching,

Doct. *That earthly potentates are they, which for earthly things do thus bestir themselues, making head against the Lord and his people*, as is seene heere in *Dauids* enemies, and so in *Herods* practise against Christ, Mat. 2. And *Pharaoh* against the Israelites, Exod. 1.

Vse 1. To consider hereby, how the things of this world, and loue thereof, make men of earth, to become Gods enemies: and therefore are we to be renued in the inward man, and to shake off the loue thereof.

Vse 2. Not yet to feare the power of these, because they bee but earthly Princes, their power therefore but weake.

Explanation *Set themselues.*] *Intsab*, signifieth, to stand disposed, framed and addressed vnto a thing, so as there is both a ready will and a full resolution to performe the matter intended, teaching,

Doct. *That wicked mighty ones, are in will readily disposed, in a setled resolution to oppose themselues against God and his Church.* Psal. 83.4.5.

Vse. The consideration heereof should stirre vp the people of God,

God: *Firſt*, vnto praier for his aid, helpe, and power, to bridle and preuent them. *Secondly*, to thanke him daily, that they doe no more miſchiefe, ſeeing they bee ſo ready preſt vnto euill.

And the rulers.] The word *rodſen* ſignifieth a counſell, or one next to a King, a Prince συμβουλος Iud.5.3. ἀρχων, Eſa.40.23. δυνάστης. Prou.8.16. ſo doe the *Septuagint* tranſlate the word. Theſe are ioyned with Kings in this wickednes, as ready to helpe forward their vngodly and proud attempts: teaching, *Explanation*

That wicked Kings want not their wicked Princes & Counſellers, to helpe them forward in that which is euill. 1.King.12.28.Gen.12.15.Hoſ.7.5. *Doct.*

Therefore let Kings take heede of beeing authors of any euill, for they eaſily draw many, and thoſe mighty ones alſo, with them into their ſinne. *Vſe* 1.

Let euill counſellors be remoued, that the throne of Kings may be eſtabliſhed in iuſtice. Prou.25.5.and 20.26. *Vſe* .2.

Take counſell together. Iaſad, is properly to lay a foundation, and here vſed for to take counſell, which is the foundation of wiſe mens wary proceeding: and *jachad, vnà, pariter, the Septuagint* ἅμα, *ſimul*, in one place, Gen.13.6. ὁμοθυμαδὸν, *vnanimity*, with one heart to conſent, Exod.19.8. Acts.4.24. ἐπὶ τὸ αὐτὸ, *in id ipſum*. Ioſ.9.2. Teaching, *Explanation.*

That the enemies of the Church proceed not all in a like manner, ſome rage, ver. 1. *ſome riſe in power and forcible meanes, as the wicked Kings, others by policy alſo.* Exod.1.10. Pſalm.83.3. Ier.18.18. Luke 20.20. *Doct.* 1.

To prepare for the variety of enemies proceedings, in thy place, and thinke not to find them all after one ſort, but ſome to rage as ſauage beaſts, and ſome ſubtill men, as crafty foxes, *Vſe.*

That the wicked, euen the enemies of God and Chriſt, want not circumſpect warineſſe, being wiſe in their generation, Luk.16.8. *Doct.* 2.

To be wiſe as ſerpents, in keeping the innocency of doues, againſt theſe wiſe and politique worldlings. *Vſe.*

Doct.3. *That therefore the subtle aduersaries sinne not of infirmity, as suddenly ouertaken, but deliberately taking counsell together, that they may effect their wills,* Psal.64.5.6. and 83.3.8. Nehem.4.8. Mat.27.1. Mark.15.1.

Vse. Let them looke therefore for the more seuere and terrible iudgement: Psal.59.5. and let not the godly feare them, nor their crafty counsell, but marke what the Lord saith, Esa. 8.10. and 41.10.—16.

Doct.4. *That the wicked can come together, and consent without iarring, against God and his people.* Ios.9.2. and 10.5. Psal.48. 4. and 94.21. and 83.6—8. Acts.4.27.

Vse 1. Let the godly heere learne to be one for goodnes, as the wicked can be one for wickednes.

Vse. 2. This may reproue such as professe to do well, but yet cannot agree together, and be of one mind to further the same, as indeed they ought.

Explanatiō. Here is to bee obserued further, how Gods enemies, as they be of diuers sorts, so some rage, some plot and deuise, some proudly stand vp in strength, some assist by counsell to bring their deuises to passe. Hereby teaching,

Doct. *That Sathan hath his seuerall instruments: working in them and by them in a differing sort, against the Lord and his people;* as may appeare here in the enemies against *Dauid* and Israel, as this history sheweth in 1. and 2. of *Samuell,* and against Christ, and the Christian Church, as the Euangelists, the Acts and history Ecclesiasticall witnesse.

Vse. The godly must hence bee warned, to get a speciall assurance of Gods ayde, to stay themselues with comfort, in his *wisedome* against their *policy*, in his *might* against their *strength*, and in his *mercy* against their *wrath*. For God is all-sufficient for his people to defend them, to supply what on their part is wanting, and to ouerthrow their enemies.

Explanation *Against the Lord, and against his annointed.*

By *annointed* we are to vnderstand *Dauid* the annointed King of Israell, 1.Sam.16.12.13. Psalme.89 21. a type of Christ, who else-where is called *Dauid,* Ier.39 9. Ezek.34. 23.24. Hos.3.5. he knowing his calling insulteth ouer his enemies,

enemies, and telleth them they fight againſt God, and ſhall not preuaile: teaching.

That the Reſiſters of Gods ordinance, and appointment in the miniſtery of his ſeruants, are truely counted, fighters againſt God himſelfe, Acts.5.39.and 7.51. Romanes.13.1.2.Luke 10.16. Doct.1.

To be ſubiect therefore to the power ordained of God, and not to reſiſt the ſame, Rom.13.1.2. Vſe.1.

To be a comfort to ſuch as be eſtabliſhed by the Lord; in this that their enemies are Gods enemies. Vſe.2.

There are counſells and aſſemblies as well againſt the Lord, as for him. Mich.6.16. 1.King.12.28.29.Dan.3.1.—Mat. 26.66. and 27.1. Doct.2.

Therefore this confutes Papiſts, who hold that counſells cannot erre. Vſe.1.

Not raſhly to approoue euery thing that is concluded by counſells, but follow the Apoſtles aduiſe, 1. Theſſal.5.21. 1.Iohn 4.1. Acts 17.11. Reuel.2.2. Vſe.2.

Not to bee offended, if authority haue an eye vnto aſſemblies, to preuent conuenticles and vnlawfull meetings. Vſe.3.

By *annointed* is alſo heere meant *Chriſt* the Meſſiah, the annointed, Acts 4.24. He is called annointed becauſe of his offices, of which there were three types annointed, as *Kings*, 1.Sam.16.12.13. and 24.26. So *Prieſts*, Exodus.30.30. and *Prophets*, 1.King.19.16. who alſo are called the Lords annointed, Pſal.105.15. to teach vs, Explanation

That they bee enemies to God the Father, who are againſt Chriſt his annointed, Luke 10.16. Doct.1

Such as will therefore thinke they worſhip the father, and haue him their God, muſt alſo doe honour to the ſonne, for elſe they doe but make God their enemy, Ioh.5.23. Vſe.

That Ieſus our Saniour is our annointed King, Prieſt, and Prophet. Our *King* here, verſ.6. Our *Prieſt*, Pſal.110. Hebr. 4. Our *Prophet*, Deut. 18. Act.13. Doct.2.

To yeeld to him obedience, make him our aduocate, and learne of him as the doctor of the Church. Vſe.

Dauid in the ſpirit prophecied, and foretold of this, and Explanatiõ.

we doe reade in Acts the fourth, that it is come to paſſe.

Doct. *The enemies of Chriſt doe nothing which is not alreadie foreſeene of God.* So the Apoſtles witnes, Act.4.24. and Chriſt foretold alſo to his Diſciples, Mat.10.17.18.21.22.

To be comforted in this that God foreſeeth the attempts of all his enemies, againſt his Sonne, and againſt his Church: for by *Chriſt* muſt we alſo vnderſtand the bodie of Chriſt his Church, called *Chriſt*, 1.Cor.12.12.

VERSE. III.

Text. *Let vs breake their bands, and caſt their cords from vs.*

Paraphraſe. THus they encourage one another in their rebellious attempts: let neither the Lord nor his [a] annoynted reigne ouer vs: but howſoeuer they thinke to impoſe vpon vs their lawes and ordinances, and with theſe as with ſtrong bonds and cords to binde and fetter vs; yet let vs bee [b] ſtrong and play the men, and [c] ſhake off the yoke of ſuch ſeruitude, and wholly reiect their gouernment.

[a] Luk.19.14.

[b] 1.Sam.4.9.

[c] Ierem.5.5.

Explanatiõ. This verſe ſheweth what all theſe enemies doe eſpecially aime at, euen rebelliouſly to ſeeke their libertie: which teacheth,

Doct. *That the wicked are rebellious, and affect nothing ſo much as lawleſſe libertie, to doe what themſelues like without all reſtraint of lawes and gouernment.* Pſal.12.4.

Vſe 1. Men muſt therefore take heed of affecting lawleſſe liberty, leſt they be noted for ſuch wicked ones.

Vſe 2. Alſo Magiſtrates (ſeeing this their nature) ſhould labour the more with wholſome lawes to containe them in obedience.

Explanatiõ. *Let vs*] The words of encouragement one to another, to ſtirre them vp to the worke. Teaching,

Doct. *That the wicked can animate and hearten one another in their vngodly enterpriſes.* 1.Sam.4.9. Pſal.83.4.12. and 64.5. Iere. 18.18. Prou.1.11. and 7.18.

Vſe. A reproofe of our ſluggiſhnes and want of loue to God, when

when we haue no heart to exhort one another to well doing, as we ought, Esa.2.3. Psal.95.1. Eccles.12.13.

Breake asunder.] That is, *assay to breake:* for they cannot indeed, but here shew their will, what they gladly would doe, and what ignorantly they suppose they could doe, against *Dauid* and against Christ. *Nathac* signifieth to vnfolde the linkes, or twistings, and so to breake it in sunder, Eccles.4.12. Learne hence, *Explanatiõ.*

That the wicked haue great purposes and resolutions, and haue a minde to doe great matters, against God and his people. Psal.83.4.12. Esa.7.56.7. Exod.1.10. Nehe.4.7.8.11. *Doct.1.*

We should therfore when we see that they bring not their purposes to passe, acknowledge with thankes Gods prouidence ouer vs, who preuenteth them, as we see in Nehe.4.15. Esa.7.7. *Vse.*

That they doe thinke that they are able to bring their thoughts to passe, euen against the Lord and his Christ. Act.26.9. *Doct.2.*

To behold hereby the proud conceit and presumptuous blindnesse of mens wicked hearts, who think that they can do things impossible, as *Nimrod* and his companie; the Iewes, and heathen against Christian religion. *Vse.*

Their bands] *Bands*, the word *musar* comming of *jasar*, to chastice, is properly discipline and correction, and so bands, by which the vnruly are tamed: heere it is put for lawes. Hee saith not his, but *their bands*, as the lawes of God published by *Dauid*, or of Christ, by himselfe and his Apostles; euen by the Lord and his Ministers, whom he vseth in his rule and gouernment. Teaching, *Explanation*

That good lawes are as bands and cords for discipline, to keepe people in obedience to God, and to his ordinances. *Doct.1.*

To receiue willingly good lawes, as necessarie meanes, to keepe the ill disposed within the compasse of their duties. *Vse.*

That rebellious hearts doe hold themselues in bondage, and as prisoners in bonds, being made subiect to Gods owne lawes. *Doct.2.*

This should teach all to bewaile this corruption of our hearts, by which we count Gods easie yoke, and his commandements, which are not grieuous, to be so burdensome, & to *Vse.*

pray with *Dauid* that we may know and haue proofe of the goodnesse of his lawes, that we may loue them. Psal.119.140

Doct.3. *That therefore such will not haue Christ reigne ouer them, though they as Kings would reigne ouer others.* Luk.19.14.

Vse. This serueth to condemne in them their pride and iniustice, who desiring to rule ouer others, cannot endure that God himselfe should rule ouer them.

Explanation. *And cast away their cords from vs.*] The word *gnaboth* signifieth a cord twisted by foldings one in another, Exo.28.14. Here is but either one thing expressed in diuers termes, or (as some others thinke) by bands are *lawes*, by cords the *discipline* and rule with these same lawes: so taking it we learne,

Doct. *That such as cannot away with Gods word and lawes, doe cast away, as it were in contempt, his gouernment,* Luk.19.14.

Vse. Therefore to bring men to a conformitie in Christs gouernment, they must first be brought to the obedience of his word.

VERSE IIII.

Text. *But he that sitteth in heauen shall laugh: the Lord shall haue them in derision.*

BVt let earthly Kings rage neuer so horribly, yet God who is the King of heauen, and [a] doth sit for euer there as on his throne, before whom the inhabitants of the earth [b] are but as grashoppers, he doth set light of their impotent furie: and as a valiant Champion, in stead of fearing, doth scorne his feeble and ouermatched aduersarie, so doth God [c] laugh at their vaine attempts, and contemnes their weake opposition, which cannot hurt, nor annoy him: and by frustrating their deuices, shall propose them to the derision of others also.

[a] Psal.97.
[b] Isai.40.22.
[c] Psal.37.12.13 and 59.8.

Explanation. Here the Prophet doth shew, why he held his and Christs enemies to imagine a vaine thing, because he had an eye vnto God, whom he knew saw them well, and laughed at their follie: teaching,

Doct. *That the true consideration of Gods beholding and opposing the wicked*

wicked, and of his light account of them and their ſtrength, is that which makes a godly man to iudge all their wicked enterpriſes to be but vaine. Exod.14.13. 2.Chron.20.20.

To make light of all the rage, plots, power, and policies of the wicked, let vs lift vp our eyes vnto God, and conſider how he ſeeth, and laughs them to ſcorne: he being wiſer and ſtronger then all his enemies. 1.Cor.1.25. Ioh.10.29. *Vſe.*

He that ſitteth in the heauens.] *Dauid* oppoſeth onely the Lord here to his and Chriſts enemies: to teach vs; *Explanation.*

That he hath ſtrength enough, that hath God on his ſide, though neuer ſo many bee againſt him. Romans 8.13. 2.Kings 6.16. 2.Chron.32.7. *Doct.*

If God bee on thy ſide, care not what man can doe vnto thee. *Dauid* oppoſeth him here as his comfort againſt all his enemies: So Eſa.8.10. *Vſe.*

The words are a deſcription of God deliuered for the Churches comfort againſt their enemies: out of which words we may learne, *Explanation.*

That God is in heauen. Pſal.11.4. and 115.1.3. Eſa.66.1. *Doct.1.*

To reuerence him, Eccleſ.5.1. to liue holily, as vnder him, and before his eyes. *Vſe.*

That therefore he ſeeth all things on earth: Pſal.14.2. and 11. 4. and 94.7. Hebr.4.13. Ierem.32.19. elſe *Dauid* would not alleage this for comfort. *Doct.2.*

Comfort to the people of God, that the Lord ſeeth his enemies, and that wee haue our defender ouer our heads, Pſalme 102.19.29. and the auenger of our cauſe ouer their heads. *Vſe.*

That for this cauſe all the attempts of the wicked againſt him are vaine, whom he can from thence eaſily confound, and raine deſtruction vpon them. Pſal.11.4.6. Gen.7.11. and 19.24. *Doct.3.*

The godly not to feare men, but to truſt in the Lord. *Vſe 1.*

Let the wicked feare and tremble, when they rebel againſt Chriſt. The Lord is in heauen, conſider: Heb.10.31. He is aboue all his enemies, Pſalm.99.2. and 97.9. and beholdeth what is done on earth. Pſal.102.19. *Vſe 2.*

Shall laugh.] This is ſpoken of God, as elſewhere, Pro.1.26 Pſal.59.8. after the manner of men: to ſet out the follie of the aduerſarie *Explanatiõ.*

pray with *David* that we may know and haue proofe of the goodneſſe of his lawes, that we may loue them. Pſal.119.140

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VERSE IIII.

Text. *But he that ſitteth in heauen ſhall laugh: the Lord ſhall haue them in deriſion.*

BVt let earthly Kings rage neuer ſo horribly, yet God who [a] is the King of heauen, and [a] doth ſit for euer there as on his throne, before whom the inhabitants of the earth [b] are but as graſhoppers, he doth ſet light of their impotent furie: and as a valiant Champion, in ſtead of fearing, doth ſcorne his feeble and ouermatched aduerſarie, ſo doth God [c] laugh at their vaine attempts, and contemnes their weake oppoſition, which cannot hurt, nor annoy him: and by fruſtrating their deuices, ſhall propoſe them to the deriſion of others alſo.

[a] Pſal.97.
[b] Iſai.40.22.
[c] Pſal.37.12.13 and 59.8.

Explanation. Here the Prophet doth ſhew, why he held his and Chriſts enemies to imagine a vaine thing, becauſe he had an eye vnto God, whom he knew ſaw them well, and laughed at their follie: teaching,

Doct. *That the true conſideration of Gods beholding and oppoſing the wicked*

wicked, and of his light account of them and their ſtrength, is that which makes a godly man to iudge all their wicked enterpriſes to be but vaine. Exod.14.13. 2.Chron.20.20.

To make light of all the rage, plots, power, and policies of the wicked, let vs lift vp our eyes vnto God, and conſider how he ſeeth, and laughs them to ſcorne: he being wiſer and ſtronger then all his enemies. 1.Cor.1.25. Ioh.10.29. *Vſe.*

He that ſitteth in the heauens.] *Dauid* oppoſeth onely the Lord here to his and Chriſts enemies: to teach vs, *Explanation.*

That he hath ſtrength enough, that hath God on his ſide, though neuer ſo many bee againſt him. Romans 8.13. 2.Kings 6.16. 2.Chron.32.7. *Doct.*

If God bee on thy ſide, care not what man can doe vnto thee. *Dauid* oppoſeth him here as his comfort againſt all his enemies: So Eſa.8.10. *Vſe.*

The words are a deſcription of God deliuered for the Churches comfort againſt their enemies: out of which words we may learne, *Explanation.*

That God is in heauen. Pſal.11.4. and 115.1.3. Eſa.66.1. *Doct.1.*

To reuerence him, Eccleſ.5.1. to liue holily, as vnder him, and before his eyes. *Vſe.*

That therefore he ſeeth all things on earth: Pſal.14.2. and 11.4. and 94.7. Hebr.4.13. Ierem.32.19. elſe *Dauid* would not alleage this for comfort. *Doct.2.*

Comfort to the people of God, that the Lord ſeeth his enemies, and that wee haue our defender ouer our heads, Pſalme 102.19.29. and the auenger of our cauſe ouer their heads. *Vſe.*

That for this cauſe all the attempts of the wicked againſt him are vaine, whom he can from thence eaſily confound, and raine deſtruction vpon them. Pſal.11.4.6. Gen.7.11. and 19.24. *Doct.3.*

The godly not to feare men, but to truſt in the Lord. *Vſe 1.*

Let the wicked feare and tremble, when they rebel againſt Chriſt. The Lord is in heauen, conſider: Heb.10.31. He is aboue all his enemies, Pſalm.99.2. and 97.9. and beholdeth what is done on earth. Pſal.102.19. *Vſe 2.*

Shall laugh.] This is ſpoken of God, as elſe where, Pro.1.26 Pſal.59.8. after the manner of men: to ſet out the follie of the aduerſarie *Explanatiõ.*

aduersarie and their fooliſh attempts, the like reckoning hee maketh of their great ſtirres, and power, and authoritie with men. Iob. 41.20.

Doct. *The proud and giantlike practiſes of all the wicked against Christ (how dreadfull soeuer they seeme to the world) are in Gods sight ridiculous.* Psal. 37.13. and 59.8. and 33.10.11.

Vſe. Let vs eſteeme lightly of the power, policie, and rage of the wicked, and with Sion laugh them to ſcorne, Eſa. 37.22. for they cannot deſtroy the worke of God, Acts 5.35—. For Gods counſell ſhall ſtand for euer. Psalm. 33.11. Pro. 19.21. and 16.1. and 21.30. Iere. 10.23.

Explanation. *The Lord*] Here is expounded whom *Dauid* meant before to ſit in heauen, euen *Adonaj* the Lord, the vpholder and pillar of his people, as the force of the word beareth. Teaching,

Doct. That it is *Adonaj* the Lord *Iehouah* that hath his throne and ſeate in heauen. Psal. 11.4. and 103.19.

Vſe. 1. Hereby to know the true God from all falſe gods: none the God of heauen but he. Ionah. 1.

Vſe 2. That alſo we hereby may vnderſtand for our comfort, that his rule and kingdome is ouer all the earth: therfore the Pſalmiſt putteth theſe together, Psal. 103.19.

Explanation. *Shall haue them in deriſion.*] The ſame thing ſeemeth twice repeated, an vſuall thing in the Pſalmes to ſhew that it is moſt certaine: yet indeede, as the words *Shachach* and *Lâgnag* are diuers, ſo deriding is more then laughing, Pro. 1.26. Psal. 59. 9. Iob. 29.24. This therefore may be referred to the heathen and people, and the other to the Kings and Rulers.

Doct. 1. *It is certaine that it is no hard matter with God, to ouerthrow the raging heathen, the murmuring multitude, the proud Kings and politique Princes of the earth, gathering together against him and his Christ.* 2. Chron. 14.11. and 20.6. 1. Sam. 14.6.

Vſe. To beleeue confidently this truth in the greateſt aduerſitie, remember the ſtorie of *Senacheribs* hoaſts ouerthrow: Eſa. 37.22.29.36.38. & the Ethiopians huge armie, 2. Chro. 14.9.12. *Sanballats* policie preuented, Nehe. 4.15. and the Aramites ſecret counſell diſcloſed, 2. King. 6.8.9.12.

That

That it is alſo as ſure that he hath them in contempt, and all their power, he laugheth at the fooliſh multitude, but he verily derideth as contemptible, the high and mighty aduerſaries, Pſalm. 59.8. Doct.2.

Not to be deiected in ſpirit at mighty aduerſaries, for the greater they bee againſt the Lord, the more hee hath them in contempt, yea and will make them a deriſion and laughing ſtocke. Vſe.

VERSE. V.

Then ſhall he ſpeake to them in his wrath, and vexe them in his ſore diſpleaſure. Text.

FOr howſoeuer for a while he may ſeeme ſcarcely to take notice by [a] ſuffering them to goe on in their practiſes, ſo that they bleſſe themſelues in their [b] imaginations, and ſay, God regardeth not; yet when the appointed time commeth, becauſe they would not heare his mild voyce inuiting them to obedience; then as if [c] ſmoake went out of his noſtrills, ſo will hee call to them by his wrathfull threatnings, and trouble and perplexe them with his plagues, the tokens of his anger. Paraphraſe.

[a] Pſal.10.1.
[b] Ibid.v.3.&13
[c] Pſal.18.8.

The Prophet hauing comforted the Church in the former verſe, one way, heere he continueth it, by foreſhewing how the Lord ſitting in heauen, will deale with theſe enemies: he will manifeſt his wrath againſt them. Explanation.

God will not onely laugh at and deride the folly of the wicked, but in his wrath puniſh their wickedneſſe, and plague them that hate thoſe, whom hee hath eſtabliſhed. Pſalme. 89. 20. 21. 22. 23. Doct.

This may ſerue for terrour to the wicked, and to humble them, by conſidering that they are not onely contemned and derided of God, but alſo muſt expect other puniſhments, and iudgements from him, if they repent not. Vſe.

Then.] That is in the time appointed, not naming the time certaine, but when the Lord ſhall thinke it fit, as he hath decreed Explanation

creed, after he hath beheld with patience their wicked endeuours, and as it were ſported himſelfe with the apprehenſion of their follies: then will hee ſuddenly puniſh them: teaching,

Doct. *That there is verily a time of puniſhment for Chriſts enemies, albeit we know not the very ſeaſon*; for Gods patient forbearing of the wicked, will at length breake forth againſt his enemies. Amos 8 2. Luke 19.43. Ezek.12.23. examples in Eſay 13. and 15. and 21. and 25. 10.—12. and 26. 20. 21.

Vſe.1. Terrour to the vngodly practiſers againſt Chriſt and his Church: let them looke for a change, Pſal.50.22.

Vſe 2. The Godly to learne patience, and to wait the Lords time, not fretting againſt the wicked, Pſal. 37.1. the godly ſhall not alwaies be forgotten, conſider the comforts, Eſa.25.8. 9. and 26 3.5—8.

Explanatiõ. *Shall he ſpeake vnto them in his wrath.*] That is God ſhall ſpeake, to wit, *actually*, declaring his anger againſt them: for by ſpeaking here is his *deed doing*, called *ſpeaking* becauſe his deeds are the manifeſtation of his will, as if hee ſpake vnto them; of this kinde of ſpeaking we may read, Iob. 33.14.

Doct.1. *That Gods workes in puniſhing, are as his wordes, a kinde of ſpeaking vnto vs.* Iob.33.14.

Vſe. To conſider therefore of his chaſtiſement, as of inſtructions which come to reforme, when the word cannot amend, Iob.33.16.17.18. or elſe to deſtroy ſuch as are appointed for wrath.

Doct.2. *Wrath is the reward which Gods enemies are to looke for*, as Chriſt foretells, Luke 19.42.43. Rom.2.8. Zepha.2.2.8.9. 10. Reuelat. 6.17. and 20. 9. Pſalme. 110. 5. 6. Obediah verſ.10.

Vſe. To admoniſh the wicked to deſiſt from their malicious purpoſes, if they would eſcape Gods wrath: they that loue not bleſſing, it ſhall one day be farre enough from them. Pſal. 109.17. Naum. 1.9.

Explanatiõ. *And vexe them in his ſore diſpleaſure.*] Both the former and theſe words alſo are ſpoken of God, after the manner of men,

men, to ſhew that God doth to the enemies of Chriſt, as men in wrath and diſpleaſure, who ſpeake vnto them, and puniſh them, ſo as the puniſhed may feele the ſtroake, but without reſpect of the parties reformation, not as a father to amend, but as a Iudge to execute iuſtice.

That God is ſore diſpleaſed with ſuch as riſe vp againſt him and his Chriſt, that is, *Dauid* the type, and our Lord Ieſus the antitype. Eſa.60.12. *Doct.1*

Feare to be enemies to ſuch *Dauids* as God hath placed ouer his people, godly Kings and gouernours: See Pſal. 3.3. *my glory*. *Vſe 1.*

Beware of withſtanding Chriſt, it ſore diſpleaſeth God, the vialls of his wrath powred vppon the Iewes, and vppon the beaſt and on the earth, Reuelations 16. Shew it to the full. *Vſe.2.*

That the proud enemies of God and his Chriſt, in the day of wrath, ſhall be vexed and tormented. Reuel.6.and 16.9.Prou. 11.21. Eſa.8.21.22. *Doct.2.*

Knowing the terrour of the Lord, to ſeeke heere to pleaſe him. *Vſe 1.*

The godly to learne hence to be patient, though the wicked be now in pleaſure, they ſhall be rewarded in full vengeance. Reuel.14.12. *Vſe 2.*

That at that time, to ſuch hee ſhall ſhew himſelfe onely as an auenger for things done, and not in mercy to reclaime them, 2. Theſſ. 1.7.8. but they ſhall haue condemnation mercileſſe, Iam.2.13. Mat.7.23.and 25.46. *Doct.3.*

Seeke therefore betimes reconciliation with God, while he may be found, while the time of mercy abideth vs, Eſay 55.6. *Vſe.*

It may not be omitted here to conſider, how the Prophet noteth the diuers ſorts of enemies, and their differing courſes, and then ſetteth God and his proceedings againſt them anſwerable in euery thing: as *God* to *men*, his *ſitting* to their *ſtanding*, *heauen* to *earth*, his *laughter* to their *rage and murmuring*, his *deriſion* to their *mightineſſe, pride and policy*, his *ſpeaking in wrath*, to their *purpoſe to breake his bands*, his *Explanation*

vexing them in displeasure, to *their casting away of his cords*: all teaching vs,

Doct. *That God is all-sufficient to answere the wicked euery way, wherein they are or purpose to be crosses to his holy proceedings,* Psalm.35.1—4. and 33.10. and 3.8. Iob.15.12. Nehem.4 15. the Lords preseruing the Israelites from Egypt to Canaan, and the ouerthrow of all their enemies, of all sorts, euery where, doe shew this at large, if the particulars bee well obserued.

Vse.1. Comfort to Gods Church, that God is so all-sufficient, eyther to bridle or ouerthrow our enemies euery way: with this he encouraged *Abraham* to walke before him. Gen.17.1.

Vse.2. To labour for his fauour, that he may be on our side, and to rest with him, in whom is all sufficiency for his peoples wellfare, and blessed are they whose God is the Lord. Psal. 33.12.

VERSE. VI.

Text. *Euen I haue set my King vpon Sion mine holy mountaine,* as if he said,

Paraphrase. IT is not *Dauids* affecting of a kingdome: or tyrannous vsurpation, but mine owne worke in fauour towards him: [a] he is a King of my making: euen I the Lord took him from following the Ewes great with young, and haue made him King ouer my people Israell, and seated him on Sion the [b] mountaine of mine holinesse, which I purchased with my right hand, and consecrated for my temple and seruice. And as I called *Dauid*, so for my Christ also who is King of Kings and Lord of Lords. Hee [c] tooke not this office to himselfe, but was by mee called heereunto. I haue giuen him to be the [d] head of my Church, of which mount Sion is but a type, euen my holy Church which he hath sanctified, [e] by the washing of water through the worde, that hee might make it to himselfe a glorious Church.

[a] Psal.78.70.71 and 1. Sam.16. 1.12.

[b] Ps.78.68. and 132.13.14.

[c] Ioh.5.27.43. and Heb.5.5.

[d] Eph.1.22.

[e] Eph.5.26.27.

Explanation. Heere *Dauid* bringeth in God the Father speaking to these enemies

enemies of his ſonne, and ſheweth why he taketh *Dauids* and Chriſts part, becauſe he hath appointed them to raigne.

God doth not onely puniſh, but alſo maketh knowne to his enemies the iuſt cauſe of his wrath. Gen.6. Eſa.5.5.6.2.24.Hoſ. 4.1.2.3.4. Ier.18 15.16 17. *Doct.*1.

Therefore in ſtead of grudging againſt the puniſhment, they ſhould ſearch out the cauſe thereof, which God makes manifeſt to them, if they would obſerue it, and by amendment remoue the ſame. *Vſe.*

That God will take part with thoſe whom he exalteth, Pſal. 89.21—24. and 105.15. and 106.10. 16. 17. *Doct.*2.

Great conſolation to ſuch as are put in their places by the Lord, Pſal.21.1. and 105.9.10.11.14 15.Ier.17.16.—19 and 20. 11. *Vſe.*

Yet haue I ſet.] As if he had ſaid, know (O mine enemies) whom ye oppugne, euen my proceedings, which yet you may well ſee, you cannot fruſtrate. *Explanatiõ.*

The Lord can doe what hee will, and make good what hee decreeth, be his enemies neuer ſo many, or neuer ſo mighty. Prou. 21.30. Pſal.33.10.11. Iob.5.12. *Doct.*

To be perſwaded that the Lords counſell ſhall ſtand. Pro. 19.21. Pſal.105.9.10.11.14.15. *Vſe.*

The worde *naſac* heere tranſlated *ſet*, ſignifieth to poure out, ſo it noteth his annointing by pouring out of oyle, and then conſecrated and ſet in his place, ſo as here is annointing to note his lawfull authorizing into that high function and calling. teaching, *Explanation*

That Dauid and Chriſt were annointed of God, and tooke not this calling vpon themſelues: for *Dauid* ſee 1.Sam.16.12. 13. Pſal.78.70. 1.Kin.8.16. for Chriſt, Mat.3. Luke 4. Eſa. 61. Iohn.8.42. and 6.27. Epheſ.1.20—. Philip. 2.9. Hebrewes 5.5. *Doct.*

To follow their humility, to wait the Lords calling to our functions; ſo did *Chriſt*, *Dauid*, *Moſes*, Exod.3. Ier.1.and 17.16. Apoſtles, Mat.4. *Vſe.*1.

This is againſt ſuch as take callings vpon themſelues. Ier. 23. 2.Chron. 22.23. *Vſe.*2.

Explanation *My King.*] This true of *Dauid*, who was by Gods appointment set ouer Israell, as himselfe doth witnesse, Psalm. 78.70. and the Lord so speakes of him. Psal. 89. and is called the God of *Dauid*. 2. Kings. 20.5.

Doct. *Such as raigne by the Lord, are his Kings, as raigning by him and for him.* Thus *Nabuchadnezzar* is called his seruant. Ier. 25.9. because he appointed him to raigne, Ier. 27.

Vse 1. Kings to seeke the Lords honour, and his peoples welfare like *Dauid*, Psal. 78.72. *Iehosophat*, 2. Chron. 19.4.5.—11. and *Iosiah*, 2. Chron. 34.31.—33. for he can poure contempt vpon them, Psal. 107.40.

Vse. 2. People to feare God and honor the King, and not to meddle with those that are seditious, Prou. 24.21. for by God they raigne, Prou. 8.15. Daniel. 4.22. and 5.21. 2. Chron. 20.27.

Explanation This is also spoken of Christ, who was annointed by God the Father to be our King, as is before shewed. Teaching,

Doct. *That Iesus our Sauiour is of his Father made both Lord and Christ*, Act. 2.36. Eph. 1.20—22. Psal. 110.1.2.

Vse. 1. To acknowledge him King, as in Iohn. 1.49. and 18.33. Mat. 2. Acts 17.7. Phil. 2.11.

Vse 2. To doe him all due reuerence and homage. Philippians 2.9—11.

Explanatiõ. *Vpon my holy hill Sion.*] After the letter, spoken of Dauid. he was King in Ierusalem. 2. Sam. 5.5.7.9. 1. Chron. 11.5.7. and vpon this mountaine was the Temple built, and therefore called holy, and by it ment the Church of God then, Ps. 48.1.2. and 50.2. and 87.2.3. and 132.13.—

Doct. 1. *That Dauid was a King set ouer the visible Church of God, the people of Israel.* Psal. 78. 2. Sam. 5.12.

Vse. To acknowledge that Kings vnder God may beare rule ouer Gods people, 1. Sam. 15.17. Psal. 18.43. Iud. 11.9.11, against the fantasie of Anabaptists.

Doct. 2. *That places are holy that are destinate to holy vses.* So *Sion* is heere called, Esa. 65.10. Ioel. 3.17. Zeph. 3.11. So *Ierusalem*. Mat. 4.5.

Vse. To esteeme reuerently of such places as are dedicated to Gods

Gods seruice, not in respect of the place it selfe, but of the vse, beeing set apart for the holy worship of God, publiquely to be performed of all good Christians.

Now heereby is also prefigured the Church of Christ, ouer which God hath set him, Heb.12.22.23. *Dauid* was a type of *Christ*, and *Sion* of his *Church*, true christian beleeuers, whence we therefore may learne, *Explanatio.*

That Iesus Christ is the King and Law-giuer to the spirituall Sion his Church, Iam.4.12. *Doct.1.*

To receiue his lawes and ordinances as from our King and dread Soueraigne. *Vse.*

That as Dauid there dwelt, so Christ is euer with his Church, Mat.28.20. *Doct. 2.*

Being of the Church, to behaue thy selfe holy, for Christ is there: and therefore the place where thou standest is holy ground. Exod.3.5. Iosh.5.15. Act.7.53. *Vse.*

That the Church of Christ is answerable to Sion euery way, as the antitype to the type, the substance to the shadow. Heere a *mountaine*; so the true Church, Heb.12.22. Reuel.14.1. Syon *holy*, so the Church of Christ. 1.Pet.2.9. *Doct.3.*

Therfore whatsoeuer is spoken of the type, is much more to be beleeued to be true in the antitype. Now for *Sion* and praises thereof, see Psal.48.1.2.3.8. and 50.2. and 87.2.3. and 132.13——Psal.74.2. and 76.2. apply them for instruction and comfort. *Vse.*

It may not be omitted that the Lord calleth *Sion his* mountaine, which must be vnderstood in a special regard, for otherwise he is the Lord of the whole earth. Psal.24.1. *Explanation*

As Israell then, so the true members of Christ now, are the only peculiar people of God abone all vnder heauen. Tit.2.14.1. Pet.2.9. *Doct.*

To reioyce in this chiefly, that by Christ thou art of the peculiar people of God. The Psalmist prayed to see this happinesse, and to reioyce therein. Psal.106.5. *Vse.*

Verse.

VERSE. VII.

Text. *I will declare the decree, that is, the Lord hath said vnto me, Thou art my sonne, this day haue I begotten thee.*

Paraphrase. NOw that alreadie spoken, one would thinke should bee sufficient to moue any; and yet for their further conuiction, that either being throughly resolued they may obey, or else be wholly left without all excuse, I the same *Dauid* as a Prophet of God, doe declare this his will vnto them: and if they will beleeue it, behold Gods owne act and decree concerning me: the tenour whereof is this: The Lord hath [a] irreuocably appointed, euen he hath said it, and will not repent, nor alter the thing that is gone out of his mouth. Thou O *Dauid* art typically my [b] sonne, in as much as called and adopted to the function and gouernment of my kingdome, whom I did then as it were beget, when annoynting thee with oyle, [c] and putting my spirit vpon thee, and furnishing thee with gifts answerable to thy calling, I [d] changed thee into another man, and put another heart into thee. And thou O Christ art truly my sonne, [e] whom I begate eternally, yet manifested thee then, when being miraculously conceiued, through my power ouershadowing ỹ holy Virgin, I brought thee my first begotten into the world, and raised thee from the dead: whereby I declared thee mightily to be my sonne.

[a] Psal.132.11.

[b] Psal.89.26.27 Ezek.37.24.

[c] 1.Sam.16.13.

[d] 1.Sam.10.6.9

[e] Matth.3.17. Luk.1.32.35. Act.13.12. Rom.1.4.

Explanation. In this verse the Prophet *Dauid* for himselfe, and also in the person of Christ, plainly sheweth, that what is done of them both, was Gods decree, and therefore *Dauid* knew their attempts against him and Christ were vaine.

Doct.1. *The regiment of Dauid, and so of Christ, was fore-ordained of the Lord, before they were established actually.* Psal.110.

Vse. Not to thinke that Kings doe reigne at their pleasure, but at Gods appointment: or that the Gospell, by which Christ reignes, comes by chance, but as God hath decreed.

Doct.2. *That therefore such as then resisted Dauid and Christ, now resist Gods decree in and vpon them.*

There-

Therefore let ſuch reſiſters know, that as the Apoſtle ſaith, Rom. 13.2. they muſt receiue to themſelues condemnation. *Vſe.*

I will declare the decree.

Thus *Dauid* ſpeaks as a Teacher, that he is willing to make knowne Gods decree concerning him, to ſtay the enemies if it be poſſible. Teaching, *Explanation.*

The true knowledge of Gods will in our ſtanding, is a ſtrong bulwarke of defence, to oppoſe againſt all enemies: therefore *Dauid* here publiſheth it: ſo the Apoſtle, Act. 26.19.20. So Iere. 17.16. *Doct.*

To aſcertaine our ſelues of Gods good will and certaine decree for our places and ſtandings, that wee may be able to obiect the ſame to our enemies, either for their conuerſion, or to leaue them inexcuſable, and is to vs aſſurance of defence, compare Iere. 17.16. with 20.11. *Vſe.*

This being vnderſtood of Chriſt, who alſo did declare what he was, and what God had decreed concerning him, as may be ſeene in all his diſputations againſt his aduerſaries; we doe learne, *Explanation.*

That Chriſt was to be alſo a Prophet and a Preacher, as well as a King. Deut. 18. Act. 13. *Doct. 1.*

To acknowledge then his propheticall office heere foretold, and as the Father commandeth, heare him. Mat. 17. *Vſe.*

That ſo he indeed preached vnto the people his Fathers decree, as all the Euangeliſts doe witneſſe, and ſo this prophecie of him to be true. *Doct. 2.*

To acknowledge *Dauid* a true Prophet of God. *Vſe. 1.*

Behold Chriſts loue and mercie, who would not hide from his enemies his Fathers will, if they would haue beleeued it. *Vſe 2.*

Reproofe to ſuch, firſt, as deſpiſe the calling of a Teacher: ſecondly, as being Teachers in name, doe yet neglect to declare Gods decree indeed. *Vſe 3.*

The Lord hath ſaid vnto me.

Vnderſtanding it of *Dauid* firſt the type, who doth ſhew that this decree was made knowne to himſelfe, we learne, *Explanation.* *Doct.*

That it is not enough to haue the word of God to warrant the

action: but for a calling thereto in our place and standing: 2.Chron.35.21.Heb.4.5.Ios.1.9.Iudg.6.14.

Vse. To be able to applie the word of Gods decree truly and rightly to our selues in our place and calling: for that warranteth a good action to our selues.

Explanatiõ. Vnderstanding these words of Christ, we doe learne,

Doct.1. *That God the Father is Christs Lord* (according to his humanitie) as he here acknowledgeth.

Vse. Therefore all Kings to acknowledge the same much more, and shew it by feare, Mat.1.6.

Doct.2. *That he published that which he first heard his Father speake vnto him.* Ioh.12.49. and 7.16. and 14.24.

Vse. The Ministers of Christ to learne hence by him, to speake only what they learne from the Lord, so commanded, Mat.28 Mark.16. 1.Pet.4.11. so did the Prophets, Ier.47.1. Hos.1.1. Ioel.1.1. Act.26.22. 1.Cor.11.23.

Thou art my sonne, this day haue I begotten thee.

Explanatiõ. *Dauid* might in some sort say thus as a *type* of Christ, and so aboue all Angels, *and as a King*, Psal.82.6. and 89.6. so in Psal.89.26.27. *and as a holy man*, the Childe of God by adoption.

Doct. *Kings, especially the godly, are very neere and deere vnto God.* Psal.82.6.

Vse.1. Not to rebell against them, they be the children of the most highest. *Dauid* did not touch the lap of *Sauls* garment, but with a checke of conscience, though it was without an euill intendment.

Vse 2. Let Iesuited Traitors and murtherers of Kings take knowledge of this, and restraine their hellish malice against the Lords annointed: for who so prouoketh them to anger, sinneth against his owne soule: Pro.20.2.

Explanation This is spoken of Christ as of the veritie, and this is one part of that decree, which hee was to publish to the world at his comming: by *This day*, may either bee vnderstood the perpetuall act of his eternall generation, or else his manifestation in the flesh, especially by raising him vp from the dead, Act.13 33. and it is, as if it were said: Now at this time I haue manifested

feſted thee to bee my begotten ſonne. From hence wee may learne,

That Ieſus Chriſt was and is the very ſonne of God, and thus three waies: firſt, *By eternall generation:* ſo the only begotten ſonne, Heb.1.15. Ioh.1.14. Secondly, by his *perfect ſanctification and perſonall vnion of both natures*, Luk.1.35. Ioh.10.36. Thirdly, as *King*; ſo Pſal.82.6. Ioh.10.34.—36. *Doct.*1.

To acknowledge this, Ioh.1. with *Peter*, Mat.16. Ioh.6.69. and with the Centurion, and *Martha*, Ioh.11.27. *Vſe.*1.

To make a difference of all other ſonnes of God from him, as he in ſonne-ſhip differs from them, 1.Ioh.3.1. Galath.4.4. Ioh.1.12. *Vſe* 2.

That in time he was declared ſo to be, Rom.1.4. Act.13.33. *Doct.*2.

To confirme our faith in this truth to our great comfort, when we be ſure that our Sauiour is the only ſonne of God. *Vſe.*

That this doctrine as a maine and moſt principall point, was to be taught vnto the people as the ſcope of the Goſpell. Ioh.20.31. *Doct.*3.

To ſtudie this point as the principall article of our Chriſtian faith. *Vſe.*

If wee conſider this as a reaſon, why God did annoint Chriſt, and ſet him ouer his Church as King, *viz.* for that hee was his only ſonne, we learne, *Explanation*

That Ieſus Chriſt hath only right to be King ouer Gods people, as the only ſonne and heire of his Father. Heb.1. *Doct.*

To yeeld therefore this high and ſoueraigne authority vnto Chriſt alone, as ſo ordained of his Father. Act.2.36. *Vſe* 1.

To hold it high treaſon to place any other ouer ſ Church, as the ſpirituall head and ſoueraigne betweene God and his people, but him only. *Vſe.*2.

Theſe words are by the Apoſtle alleaged to proue Chriſts Prieſthood, Heb.4.4. and 5.1. *Explanatiõ.*

Ieſus Chriſt as hee is our King and our teacher: ſo our high Prieſt vnto God. Heb.4.4. and 5. *Doct.*

By him only to ſeeke an attonement with God, and to offer vp our ſacrifices. For in him only is he well pleaſed, Mat.3.17. Eſa.42.1. *Vſe.*

VERSE VIII.

Text. *Aske of me and I will giue thee the heathen for thine inheritance, and the ends of the world thy possession.*

Paraphrase. AND as for thee, thou art so altogether after mine owne heart, and hast found such fauour with me, and I am in thee so well pleased, that [a] I will giue thee thine hearts desire, and will not denie the request of thy lips. Aske therefore of me abundantly gifts, and honour and dominion, and I will giue thee not the one halfe of my kingdome, but all the Gentiles for thine heritage [b], which as a present shall be brought vnto thee, though now a people scattered abroad and spoyled: [c] thy dominion also shall be from sea to sea, and the ends of the earth shall be thy sure possession: all Kings shall worship thee, all nations shall doe thee seruice.

[a] Psal.21.2.

[b] Isai.18.7.

[c] Psal.72.8.11. & Ps.22.27.28.

Explanatiõ. These words are another part of the decree, which the Prophet foretels, Christ should declare in his person to the people: the former concerned his person, this his kingdome: teaching,

Doct. *That another maine doctrine of Christs ministrie was, to publish the nature and largenesse of his kingdome and dominion:* of which the Prophets foretold, Psal.72.8. Esa.60.3. and Christ himselfe speaketh of also, Ioh.12.32.

Vse. This doctrine must we take notice of, and labour to vnderstand it: the error whereof did blind, and so doth to this day, the miserable Iewes, who still looke for an earthly pompous Messiah to exalt them againe in an outward earthlie glorie.

Aske of me.

Explanatiõ. Here the words of God the Father are brought in, to expresse his power to giue, and readinesse to inlarge *Dauids* and Christs kingdome, as another reason to confound the enemies, and to shew their attempts to be vaine.

Doct. *It is altogether vaine to oppose, and to keepe straight, such as God is willing to make mightie, and to giue them large dominions.*

See

See in *Nabuchadnezzar*, *Cyrus*, *Alexander*, the Romans, Dan. 2.17.—44. Iere. 27.5.6.8.

This should admonish all in stead of opposing themselues, rather with quietnes to take vpon themselues the yoke of Kings and Princes, whom God hath established, and as the Prophet *Ieremy* exhorteth concerning *Nabuchadnezzar*, to pray for them, and seeke their peace: for in their peace shall themselues haue peace, Iere. 27. and 29.7. *Vse.*

These words are vsed to expresse Gods singular loue: for so the speech is vsed, when one would shew how much he is well pleased with another. Mar. 6.22. 1. King. 3.5. *Explanation*

Dauid was greatly beloued of the Lord, one after his owne heart. Of this loue reade Psal. 89. 2. Sam. 8. 14. *Doct.*

Princes to follow the steps of *Dauid*, that they may be beloued of the Lord, as all the Kings of Iudah were, that did walke in his steps. *Vse.*

Vnderstand these words of the father, so spoken to Christ, as Christs act: for the fathers will to him shewes the sonnes act indeed. *Explanation.*

Iesus Christ is deerely beloued of his father, and so well pleased with him, as he can deny him nothing, Mat. 17.5. Ioh. 11. 42. 2. Pet. 1.17. *Doct.*

To heare him: This vse the Father teacheth: Matthew 17.5. *Vse* 1.

To reioyce that we haue such an aduocate with the father, 1. Ioh. 2.1. whom the Father will heare in any thing. Ioh. 11. 42. Rom. 8.34.

To beleeue constantly, this authoritie of the Sonne to be so great with the Father. *Vse* .2.

And I shall giue thee the heathen for thine inheritance, and the vttermost parts of the earth for thy possession. *Vse* 3.

This is true in some sort of *Dauid*, who did subdue all his enemies round about him, as his storie shewes, 2. Sam. 8. but this is most fully accomplished in Christ, if wee doe consider the nature of his kingdome, which is spirituall, and therefore spiritually discerned. *Text.*

All the earth is in Gods hands to giue as he pleaseth: Ier. 27.5. *Explanation.*

Dan.4.29.which he giueth to his ſonne Ieſus Chriſt the heire of all. Heb.1.2.

Vſe. Therefore to pray vnto him to inlarge the kingdome of his ſonne,to whom he hath made this ſo large promiſe.

Doct.2. *That Ieſus Chriſt reigneth ouer whom he pleaſeth, and where he liſteth:* for his father biddeth him but aske and it ſhall be giuen him, Ioh.3.8. Act.16.6.7.9.

Vſe 1. Exceeding comfort to the Church,that Chriſt is able to reigne where he liſteth.

Vſe 2. To humble ſuch ouer whom Chriſt reigneth not: for it is becauſe he will not reigne ouer them.

Explanation By heathen are meant all people excepting the Iewiſh nation,the only people of God then viſibly.

Doct.1 *The Iewes did not only appertaine to Chriſts kingdome,but the Gentiles alſo,* as appeareth this day, and in Eſa. the 60. and Pſal.72.11.foretold.

Vſe. To confute the obſtinacie of the Iewes,who cannot abide this doctrine,Act.22.though taught by the Prophets.

Doct. 2. *That wee are the gift of God the Father vnto the ſonne:* the ſonne hath none but what are giuen him of the father. Ioh.17. and ſuch as the father draweth.Ioh.6.37.44.65.

Vſe. To praiſe the goodneſſe of the father of our Lord Ieſus Chriſt,who of his mercie hath giuen vs to his ſonne: which we haue great cauſe to doe if we conſider what wee Gentiles were. Epheſ.2.12. Col.1.21.

Explanatiõ. The bounds heere noted are the vttermoſt parts of the earth,all the parts of the inhabited world: for ſo farre the dominions of Chriſt ſhould extend: to teach,

Doct.1. *That the Church of Chriſt which is his kingdome here, is Catholike.* Pſal.72.8.—

Vſe 1. To beleeue the Catholike Church.

Vſe.2. To confute thoſe that tie it to a particular place,as the Donatiſts did to Affrick,and the Papiſts to the ſea of Rome.

Doct. 2. *That Ieſus Chriſt is the greateſt Monarch of the world:* Heb.1.2. Matth.11.27. and 28.18. Ioh.3.35. Dan.4.22.29. and therefore ſent hee his Diſciples ouer all the world: Mark.16.

All

All to acknowledge him King of Kings, Reuelat. 19.16. *Vse.*
And all to worship him and doe him seruice. Ps.72.11.

VERSE. IX.

Thou shalt crush them with a scepter of Iron, and break them in peeces like a potters vessell. *Text.*

AND for that the Scepter of thy kingdom is a [a] Scepter of righteousnesse, and in thy daies [b] shall the righteous flourish, therefore the nations that will not serue thee, them will I iudge saith God: such thou shalt subdue through thy strong might: in stead of a golden scepter, thou shalt stretch forth an iron rod against them, & in the seuerity of thy iudgement beat them to peeces: and both easily and vtterly destroy them, for as the [c] breaking of an earthen pot with an iron barre, that cannot be made whole againe; so shall their breaking and destruction bee without pitty, without recouerie. *Paraphrase.* [a] Psal.45.6. [b] Psal.72.7. [c] Ier.19.11. Isai.30.14. Reuel.2.27.

Here the Prophet shewes the end of Christs obstinate enemies, and therefore in vaine they oppose his power, which is also another reason, why he said they imagined a vaine thing. *Explanation.*

That vaine are their enterprises (may wee well say) *whose end we know to be destruction through the same*, for wickednes burneth as fire. *Doct.*

To see the vanity of the attempts of the wicked against Christ and his Church, consider their end. *Vse.*

Thou, &c.] The wordes are the continued speech of the Father, as part of his decree. The *first* of his person, verse 7. The *second* of his rule ouer his people, vers.8. The *third*, here the ouerthrow of his obstinate enemies: this is also vnderstood of *Dauid*, who was a type of Christ herein and subdued his obstinate enemies, 2. Sam.10.18.19. and 11.1. and 12.31. and 8.1.2.5.14. 1. Chronicles. 18. and 19.18. wee learne, *Explanation*

That it is God that giueth victory and power to Kings to ouercome their enemies. 2. Sam.5.19.24. 2. Chron.13.15. *Doct.*

27.

27. Deut.25.19. Ios.16.25. Psal.47.3.

Vse.1. To pray to God in going to battell as *Iehosophat*, 2. Chr. 20.6.

Vse.2. To acknowledge the victory from him, and to giue him praise, as the same good King *Iehosophat* did, 2. Chron.20. for it is not power or multitude, Psal.33.16.17. 2.Chron. 14.9.12. 1.King.20 15.16.20. nor policie, 2. Chron.13. 13.15. that can preuaile without the Lord, Psal.127.1.

Explanation Vnderstanding it of Christ, it teacheth,

Doct. *That God the Father hath decreed, that as Christ his sonne shall haue a people and a large dominion, so in like manner, inuincible power to destroy his enemies*, Dan.2.44. Reuel.2.27 Psal. 110.5.

Vse. Not to feare the ouerthrow of Christs kingdome, by any enemies: God hath decreed the contrary, it shall stand for euer.

Explanation. *Shalt breake them.*] The word *ragnavg* translated breake, or by some bruise, is out of displeasure to handle roughly. Iob. 34. 24. and thus will Christ doe to his obstinate enemies.

Doct.1. *Though Christ be a Lambe to his people, yet is he the Lion of Iudah to his enemies*; as he is meeke and mercifull to his own, so can he be angry and handle roughly others. Matt. 21.41. Luke.19.27.

Vse. To take knowledge of Christs wrath, and that he wil handle roughly his obstinate enemies: for whom Gods mercy cannot moue, those shal the sincerity of his iustice breake.

Doct.2. *The Lord can breake the conioyned power, and will doe it*, Esa. 8.9.10.

Vse. Comfort to the godly against the confederacy of all the wicked against them, Esay 8.13.14. Nehem.4,15.

Explanation *With a rod of iron.*] *Shebet* translated *rodde*, is vsed for a Scepter, and this put for power of gouernment. Gen.49. 10 so it is the rod of his power, Psal.110.2. and it may bee vnderstood of the *word*, Esay 11.4. or *punishment*, and it is said to be of iron for the strength and dureablenesse thereof, vnderstanding it of the worde learne,

That

That the worde of God is of great ſtrength, to beat downe his enemies as an iron rod. 2.Cor.10.14. 2.Theſ.2.8. Hoſ.6.5. Ier.1.10. Eſa.11.4. *Doct.*

To feare and tremble at Gods worde, it is a two-edged ſword, Hebr.4. it is the Sauour of life or death, 2.Cor.2.16. elſe tooke for iudgement, Iſa.30.12.13. *Vſe.1.*

Miniſters to acknowledge it a ſpeciall grace, Rom.1.5. to be the bearers of Chriſts ſcepter, & rod to ſmite the enemies; who is ſufficient for theſe things, 2.Cor.2.16. *Vſe 2.*

Taking the word for his diuine power in puniſhing, as we may well, for that the ſame followes vpon the contempt of his word, we learne, *Explanation.*

That ſtrong and vnreſiſtable puniſhments ſhall bee laid vpon Chriſts enemies. They ſhall feele it as a rod of iron, Reuel.3.27. breaking them as earthen veſſells, Ier.19.11. *Doct.*

For admonition to the enemies, to humble themſelues vnder the mighty hand of God, 1.Pet.5.6. For they cannot auoid his plagues when they come vpon them. Conſider, Iſa.47.11.12.13.14. *Vſe.*

Thou ſhalt daſh them in peeces like a potters veſſell.] This is a ſimilitude, in which he compareth the enemies power to an earthen broken veſſell of the potters, and his owne power to an iron rod, by which he breaketh them to peeces and ſcatters them abroad, as the word *naphats* ſignifieth, *Explanatiõ.*

The power of Chriſts enemies is but as a bruſed or crackt earthen pot: ſoone ouerthrowne by Chriſts iron power, Dan.2.44. *Doct.*

Let none of the enemies of Chriſt boaſt vainely of their power, behold heere what it is. *Vſe.*

The ruine of the wicked in the day of vengeance is irreconerable. Pſal.50 22. Eſa.30.14. Ier.3.11. & 19.11. Nahum.1.8.9.10. and 3.19. Zeph.2.9. Eſa.47.9. Mat.21.44. *Doct.2.*

Terror to all the vngodly vpon whom waiteth perfection of plagues. *Vſe.1.*

Comfort to the godly, that one day they ſhall ſee Chriſt vtterly to deſtroy his enemies. *Vſe.2.*

VERSE. X.

Text. *Be wise now therefore ye Kings, be learned ye that are Iudges of the earth.*

Paraphrase. SVch is Gods counsell and decree concerning mee, which in his mercy hee would make knowne, least ignorance should mislead you to your owne ouerthrow. Now therefore O Kings and Iudges of the earth, hearken and consider, to you I [b] speake by name: you are Kings, and what more odious to you then rebellion, and banding complotments of your seditious subiects? you are Iudges, and what more hainous then to contemne your iust decrees? doe not then rebell against your Lord and King: withstand not his iust and stable decree: howsoeuer hitherto out of your foolish and rash Counsell, you haue opposed your selues, yet bee wise at last and obey. It is not your greatnesse that can secure you from destruction, nor exempt you from obedience: as you were chiefe in opposition, so be you first in submission, and yeelding your selues plyant, that the more flexible multitude may follow you.

[b] Ier.5.5.

Explanation Now the Psalmist maketh the vse of this his former doctrine, exhorting the mightiest wel to consider of that which hath beene said, and to become obedient, which is the third and last part of this Psalme.

Doct. *The drift of all faithfull teachers, is by their doctrine to bring men in obedience to Christ: Danids* end heere: *Peter* Acts.2. 36.38. so S. *Paul* in all his Epistles concluding euer with exhortations to practise.

Vse. In teaching to exhort to obedience as the scope of our doctrine: without obedience, neither *hearing*, Rom.2. Iam. 1.22. nor *knowledge*. 1.Iohn 2.4. nor *faith*, Iam. 2.17. nor *calling on God*, Esa.1. Mat.7.21. nor *Preaching*, Mat.7.23. nor *fasting*, Esa. 58. nor *loue*, 1. Iohn 5.2. nor *comming to Church*, Esa.1. Ier.7. nor *baptisme*, 1.Cor.7. auaileth any thing.

Explanatiõ. Albeit that *Danid* knew that some enemies of Christ should perish

periſh through their obſtinacy, as alſo many of his, for that they would ſtand out againſt him: yet not knowing who would repent, hee offers meanes to them heere to reclaime them.

That hopefull charity maketh Gods true meſſengers to ſpeake to moſt wicked men, to gaine (if it be Gods will) *ſome of them.* So Chriſt to the Scribes and Phariſes: ſo the Apoſtles, Act.8. 22. and 13.46. and 7.2.51. *Doct.*

Miniſters to haue this charitable hope, that thereby they may doe as *Dauid*, as Chriſt, and his Apoſtles did, euen to preach to, and exhort the worſt, to ſee if God at any time wil giue them repentance, 2.Tim.2.25. *Vſe.*

And now.] *Vau gnattah*, the time is noted, to ſhew when he would haue them to repent, euen now without delay. *Explanation*

A faithfull teacher wiſheth the preſent and ſpeedy conuerſion of the people, to whom hee ſpeaketh. Coloſ. 3.8. Pſalme 95. Hebr.3. *Doct.1.*

To be thus earneſtly affected for the peoples ſaluation, as God is. Pſal.95. Heb.3. Col.3.8. *Vſe.*

Repentance is not to be deferred off, but when the meanes is offered, then is the time. Act.17.30. 2.Cor.6 2. Heb.3.7. *Doct.2.*

Not to put it off from day to day: for if the day of wrath come, then repentance will not auaile vs, to moue vs to repent and conſider. Luke.12.20. and 17.27. 1.Theſſal.5.3. Ier.13.23. Eccleſ.12.1. Pro.1.28. Pſal.18.26. *Vſe.*

Be wiſe.] The verbe *ſhacal* is to doe conſiderately, *Dauid* heere ſheweth what they doe want, and ſo what it is that makes them not yeelde to Chriſt, euen want of knowledge and true wiſedome. *Explanatiõ.*

The ignorance of Chriſt maketh naturall men enemies vnto him, 1.Cor.2.8. Acts 3.17. Luke 23.34. *Doct.1.*

To learne to know Chriſt aright, to doe this, learne the parts of Gods decree heere, which *Dauid* declares touching his perſon, kingdome and power ouer his enemies, which Dauid held ſufficient to teach, and to bring thereby theſe to Chriſts obedience. *Vſe.*

That they are not truely wiſe (be they neuer ſo great) *that* *Doct.2.*

are not obedient vnto Christ, yea S. *Paul* held himselfe madde, while hee was raging against poore Christians, Acts 26.11.

Vse. To hold the wisest of the world fooles and mad, so long as they be against Christ.

Explanatiõ. In that *Dauid* heere exhorts to wisedome, before seruice in the next verse, he would teach vs,

Doct. *That knowledge necessarily must be had, before we can obey*, therefore *Dauid* asketh knowledge, and then promiseth obedience, Ps. 86.11. Esa. 2.3.

Vse 1. To become obedient, get knowledge, Prou. 4.5. Eph. 5.17. Col. 3.16. without which we cannot beleeue, Rom. 10. we can haue no conscience of our duety.

Vse. 2. This is against our aduersaries, who make ignorance the mother of deuotion, contrary to Mat. 22.29. and 5.39.

Explanation. *O ye Kings.*] To these hee first doth speake, and not to the multitude, albeit he spake of them, ver. 1. as enemies, not in contempt, or carelesnesse of their saluation, but for that they are ledde by the mighty, and therfore to these he first turnes his speech.

Doct. 1. *It is a cheefe point of wisedome in the furtherance of Christs kingdome, to winne first the mighty.* The godlinesse of an *Hezechias* or *Iosias* maketh all the people to seeke the Lord, so one *Constantine* maketh a Christian world.

Vse. To vse the best meanes for the conuersiõ of the mighty, & to pray heartily vnto God to turne the hearts of such, that by their examples many may be prouoked vnto well-doing.

Doct. 2. *That it is their duety before all others to entertaine religion.* Deut. 17. Esa. 49.23.

Vse. Kings and Princes to acknowledge this their duty before all others, because they owe the more vnto God for their places and wealth.

Explanation. *Be instructed.*] As some read, be ye learned, *Iasar* properly signifieth to be chastised, but yet as wel with words, Pro. 29.19. Ps. 39.11. as rods, 1. King. 12. 2. Chr. 10.11.14. so it must be such a learning as may be a chastisement vnto them.

Doct. *The best may learn, if they will become obedient vnto Christ:* for so Christ teacheth his Disciples to doe, Matthew 28.18.

19.

19.20. Mark.16. Act.2.41. which who ſo refuſeth cannot be of Chriſts flock, Act.13.46.

To yeeld to the word though it may bee *muſar*, a diſciplining and chaſtiſement vnto you. This is to become truly wiſe, Deut.4.6. Pſal.111.10. Matth.7.24. Pſal.32. The title. Deut.17.19. *Vſe* 1.

Reproofe to the proud and mightie, which commonly deſpiſe to be taught by way of reproof: but remember 2.Chro. 25.16. Eſa.69.12. Iere.7.13. Eſa.30.12.13. Act.13.46. *Vſe*.2.

Ye Iudges of the earth.] Here are meant thoſe that exerciſe authoritie vnder Princes, called before *Rulers*, heere *Iudges*. *Shophet* is one, that knoweth to iudge betweene cauſe and cauſe for the defence of the innocent, and puniſhment of the offenders: theſe he exhorts with Kings, whom he calles *Iudges of the earth*, as he did Kings before, verſ.2. to teach, *Explanation.*

That it is as neceſſary for Rulers and Iudges to learne this wiſdome, with their Kings, as for Kings themſelues; elſe Kings can doe little, where their Princes and Magiſtrates be wicked. *Doct.*1.

If Kings become religious, let them take to them ſuch as are alſo religious. It is true, Kings ſhould be firſt: but then next, their Nobles and Rulers; elſe *Ioaſh* will not continue religious, if *Iehoiadah* be dead, and wicked Princes remaine about him. *Vſe.*

That as they be Kings of the earth, ſo alſo Iudges of the earth, all earthly which are not in ſubiection to Chriſt. *Doct.*2.

Such as be not ſubiect to Chriſt, let them know themſelues to bee but earthly, and therefore muſt pray vnto the Lord to be framed of a better mould, that as the Apoſtle ſpeaketh, Rom.6.17. they may obey from the heart, the forme of the doctrine whereunto the word of God doth call them. *Vſe.*

VERSE. XI.

Serue the Lord in feare, and reioyce in trembling. *Text.*

NEither doe I call you to my ſeruitude, but Gods ſeruice: *Paraphraſe.*
[a] he is your Lord God, and worſhip you him. And as for [a] Pſal.45.11.

this, did you well consider, it is no matter of sorrow, but rather of ioy, [b] to bee his seruants, who ruleth onely for your peace: reioyce therefore and triumph: the Lord reigneth, [c] be you glad thereof: and yet forget not your selues to bee subiects [d]: mixe the ioy of your weale, with the reuerence of his maiestie, and so stand in awe that you sinne not.

[b] Psal.60.8.
[c] Psal.97.1.
[d] Heb.12.28. Psal.4.4. Phil.2.12.

Explanation *Serue the Lord*] Here is shewed, whereto they must be wise, and what this their wisedome is, euen to doe seruice to the Lord: the word *gnabad* is to serue as a seruant to his Lord. Gen.29.18.

Doct.1 *The wisedome and learning that God requires, is to do him seruice:* this he accounts wisedome, Deut.4.6. Psalme 111.10. Matth.7.24.

Vse. Not to thinke that thou hast attained true wisedome and learning in profession of Christ, till thou doe him seruice: 1.Ioh.2.4. Rom.2.13. Luk.12.47. Iam.1.22.

Doct.2. *That Kings and Princes are not to liue as they list, but in subiection vnto Christ.* Esa.60.12. Psal.72.10.11.

Vse. To square their liues to the rule of Christs will as his true seruants, to whom they also, with the meanest, are to yeeld a strict account.

Explanation. The Psalmist doth not will them to cast off their authoritie, but calles them Kings and Rulers so to serue him. Learne,

Doct.1. *That Christs kingdome is not against the earthly dominion of Princes, to ouerthrow it, as* Herod *dreamed,* Mat.2. for his kingdome is not of this world. Ioh.18.36.

Vse. Let not Princes therefore feare to entertaine Christ, and to become his subiects: hereby they doe nothing at al diminish their earthly glorie, but shal by thus doing liue, more securely vnder Gods protection.

Doct.2. *That men may doe seruice to God, and yet be Kings and Gouernours,* as zealous *Dauid,* godly *Iosias* and other holy Kings in Iudah.

Against the foolish practises of such as gaue ouer their rule, in conceit to serue God better: when they could haue honored Christ no way more, then in vsing their high authoritie to Christs seruice.

With

With feare.] The manner of this seruice here is noted *Ierah* is a reuerend awe, commended to be the beginning of wisdome, Pro.1.7. this is required in Christs seruice. *Explanation*

Reuerend feare is a speciall grace in Gods seruice, 1.Pet.2.17. Heb.12.28. Mat.4.10. with Deut.10.20. and 6.13. Esa.8.13. Eccles.12.13. Mat.1.6. *Doct.*

To feare the Lord, and shake off carnall securitie in our profession of Christianitie, as also our pride, both which are contrary to true feare. *Vse* 1.

Reproofe to the proud-ones, to al that liue in a worldly securitie, vnder the profession of Christianitie, though they be neuer so mightie, Gen.42.18. *Vse.*2.

And reioyce.] The word *gil*, is to reioyce internally: so it makes him skip for ioy, this is added to feare, and now is the time of Kings, and Princes, and others to reioyce when they bee vnder Christs obedience, for now the Prophet exhorts them to ioy. *Explanatiõ.*

There is no cause of true ioy to Kings or Princes, or any other, till they haue been wise, learned Christ, and put themselues into his seruice, with feare and reuerence. Luk.15.23. *Doct.*1.

To be a partaker of true ioy, become a true Christian: for such may reioyce. Luk.10.20. Psal.32.11. Phil.4.4. Esa.51.3. and 54.1. and Zeph.3.14—. *Vse.*

So is our seruice to Christ mixt with feare, as also there is true cause of ioy, 1.Pet.1.8. Esa.9 3. *and libertie to reioyce*, Psal.122. 1. and 68.3. and 106.5. Iere.9.24. Luk.10.20. and it is a voluntarie and not a coacted seruice. Psalme 110.3. Esa.2.3. Mich.4.2. *Doct.* 2.

Not to thinke Christianitie to bee a heauie, lumpish and comfortlesse sadnesse, but that therein is true ioy: and that it is lawfull for the godly to expresse also their ioy in lawfull things outwardly. Deut.12.18. Nehem 8.10.—12. *Vse* 1.

To labour to feele this true ioy in Christs seruice, 1.Cor.1. 31. 2.Cor.10.17. *Vse* 2.

With trembling.] With *feare* is added *reioycing*, and now to this *trembling*, as if he had said, So serue with feare, as yet serue him with cheerefulnes, loue and delight, not constrained, and *Explanation.*

so

ſo be merrie and glad, that yet you degenerate not into carnall ſecuritie and neglect of him.

Doct. *God affoordeth ioy vnto his people, and willeth them to reioyce, yet ſo, as he will not haue it breake out into licentious libertie,* Galath.5.13. 1.Pet.2.16. S.*Pauls* example for this, who was full of ioy vpon ſeuerall occaſions; yet he beat downe his bodie, 1.Cor.9.29.

Vſe. Reproofe to ſuch as turne the grace of God into wantonnes, when wee are exhorted to worke out our ſaluation with feare and trembling. Chriſtian religion is not an idle, ſecure, and wanton profeſſion, but a ſeruice, to bee performed with feare and trembling. Phil.2.12. Heb.12.38. Hab.2.4.

VERSE. XII.

Text. *Kiſſe the ſonne leſt he be angrie, and ye periſh in the way, if his wrath ſhall ſuddenly burne: bleſſed are all they that truſt in him.*

Paraphraſe. AND finally, as you haue banded your ſelues, not onely againſt the Lord, but his Chriſt too: ſo muſt you not only ſerue him, but his Sonne and Annointed alſo: he is your King, and Prince of your ſaluation [a]. Doe you homage and fealtie vnto him, in ſubmitting your ſelues to his lawes and word: otherwiſe know, that you ſhall but prouoke him to anger, [b] and kindle his wrath, the leaſt ſparke whereof ſhall be ſufficient to deſtroy you, euen in the middeſt of your intendments before you can effect them: yea rather while you haue time, before his whole diſpleaſure like a fierie tempeſt ariſe againſt you, hearken and obey, and by a ſincere faith beleeue in him, becauſe all ſuch, and they only, are truly happie who truſt in him.

[a] Ioh.5.23.

[b] Iere.21.12.

Explanation. *Kiſſe.*] The Pſalmiſt ſtill continueth his exhortation to vrge obedience to the Lord. *Naſach* to kiſſe, is put for reuerence and high eſtimation, Pro.24.26. for loue and affection, Iere. 29.13. and for obedience, Gen.41.40. ſo the word is in the Hebrew, and all may well be here meant.

The

The ſeruice due to Chriſt, is a reuerend obedience, with an high eſtimation of him in loue, Heb.12.28. Phil.3.8. Ioh.21.15. *Doct.*

To do him all homage, being obedient in a reuerend loue, and high eſteeme of his perſon, as our dread Soueraigne, all the Kings and Princes of the earth owe this vnto him. *Vſe.* 1.

This reproueth thoſe that profeſſe him, but will doe him no ſeruice; or if they doe ſeruice, it is without that reuerence and due eſteeme, which is required of them. *Vſe* 2.

The ſonne.] *Dauid* before vrging ſeruice to the Lord, now applieth it to the Sonne: thereby teaching, *Explanation.*

That God is then ſerued when his Sonne is acknowledged, and obeyed as Lord and King, Ioh.5.23. 1.Ioh.2.22.23. 1.Ioh.5.1. *Doct.*

This condemneth all ſeruice of Turkes, Iewes, and Heathen, which honour not Chriſt as the Sonne of God, and as Lord and King, Iohn 3.18. 1.Ioh.5.12. for Chriſt is God. Rom.9.5. one with the Father, Ioh.17. *Vſe.*

Dauid might haue ſaid, kiſſe the King, as he was ordained of God, verſ.5. but here he ſets downe the title of Sonne: to learne, *Explanation*

That the chiefeſt honour to Chriſt is to be accounted the ſonne of God: in this title the Father proclaimes him, Mat.3. and 17. *the Apoſtles confeſſe him*, Mat.16.16. *Doct.*

To hold and acknowledge this chiefly, that Ieſus Chriſt is the Sonne of God, the ſcope of the Goſpell, Ioh.20.31. *Vſe.*

Leſt he be angrie.] By *he* is meant God the Father: *Dauid* ſaith not *leſt*, as *Ene* did, Geneſ.3. to make a peraduenture of his wrath, but to ſhew that God is patient, if men prouoke him not to wrath. The word *Anaph* to be angrie, ſignifieth to be angrie *as one in a rage.* *Explanation*

That God the Father is he that is prouoked to wrath, when his Sonne is not obeyed. Therefore doth Chriſt on the Croſſe intreate his Father to forgiue his enemies, Luk.23.34. *Doct.*

To feare the wrath of God the Father in contemning his Sonne. Behold the Iewes. Reade Deut.18.19. Hebr.12.25. The conſideration hereof, ſhould make men obey the ſonne: it is *Dauids* argument here. *Vſe.*

If the word *he* be referred to the ſonne, we may learne, *Explanation*

Doct. *That though Christ be meeke as a lambe, yet may hee be prouoked to fierce wrath by obstinate contempt of his person, and can be very angrie.* See Mark.3.5. Reuel.2.16.22.23. and 3.16. and 6.16. Luk.19.27.

Vse. Consider this, that Christ Iesus can be angrie, against such as will not yeeld him obedience, that wee may subiect our selues vnto him, lest we prouoke him to wrath, who one day will render vengeance to his enemies, 2.Thess.1.7.8. Luk.19.27. Mat.27.

And ye perish in (or from) the right way.

Explanation. That is, *ye* which will not doe him homage, *perish*, that is, be taken away, destroyed, *in, or from the way*, that is, suddenly, whilest you are in your way, course, and practise against him.

Doct.1. *That the iust anger of God and Christ against their enemies bringeth destruction.* Iudg.2.14.15.

Vse. Doe not therefore offend him, nor prouoke him to anger, but meete him in all humilitie. Amos 4.12.

Doct.2. *That destruction shall come vpon the wicked, euen in their way,* * Pro.5.22. and 11.5. Iere.4.18. and 2.19. *or* * *from their course, when they least thinke vpon it they shall be taken away.* Mat.24.5. 1.Thess.5.3.

Vse. Be warned and shake off all securitie in sinning against God: lest that day come vpon you vnawares.

Explanation. *When his wrath is kindled but a little.*] The word *bagnar*, here translated his *wrath kindled*, is properly to burne as fire, and metaphorically to bee inflamed with anger, like fire destroying (without mercie) the parties with whom such a one is angrie, Ester 1.12. like the rage of *Nabuchadnezzar*, Daniel 3.13.19.

Doct. *The least degree of Gods wrath is like burning fire to destroy and deuoure vp his enemies,* Iere.21.12.

Vse. Tremble at the consideration hereof when by sinne we do offend God: it is to bring fire and burning destruction vpon vs. Esai.9.18.

Blessed are all they that put their trust in him.

Explanatiõ. A comfortable sentence to the Church of Christ as a motiue to hold them constant to him, which haue betaken themselues

ſelues to his protection: a fit concluſion to this euangelicall Pſalme: whence we may learne,

That Chriſt can and doth make His bleſſed: Reuel.2,7.11. 17.27.28. and 3.5.12.21. Ioh.10.28. Gen.22.18. Gal.3.14. *Doct.*1.

Haue recourſe vnto Chriſt, if we would be bleſſed: for elſe are we accurſed and ſubiect to the fierie wrath of God. *Vſe.*

That all that are Chriſts without exception are bleſſed, they be the bleſſed companie, Mat.25.34. *Doct.*2.

To account ſuch as bee Chriſts, though neuer ſo meane, to be bleſſed ones. *Vſe* 1.

Singular comfort that thou art a true Chriſtian, and ſo bleſſed from that burning diſpleaſure of God, by thy Sauiour Chriſt Ieſus. *Vſe.* 2.

That all theſe bleſſed, are ſo by faith, and putting their truſt in him. Ioh. 3.16.36. and 6.40.47. and 7.38. and 11.25. *Doct.*3.

To haue our faith and affiance in him: the word *Chaſah* is to haue a firme aſſurance of protection, and to haue recourſe to him, as to a place of refuge, as indeed the Lord is to His. Eſa.25.4. *Vſe.*

To conclude, though *Dauid* in the former doctrinall part of the Pſalme ſpake to ỹ enemies, as well of his, as of Chriſts: yet when he makes his exhortation, he vrgeth them to obey the Lord, and to yeeld him ſeruice, thereby, being a King, and a Prophet, he teacheth, *Explanatiõ.*

That in claiming our right, the drift and concluſion both of Kings and Prophets ſhould bee, to bring all in obedience to the Lord. *Doct.*

All Kings and Prophets aime at this, in ſtanding vpon your dignities and callings. *Vſe.*



The third Pſalme.

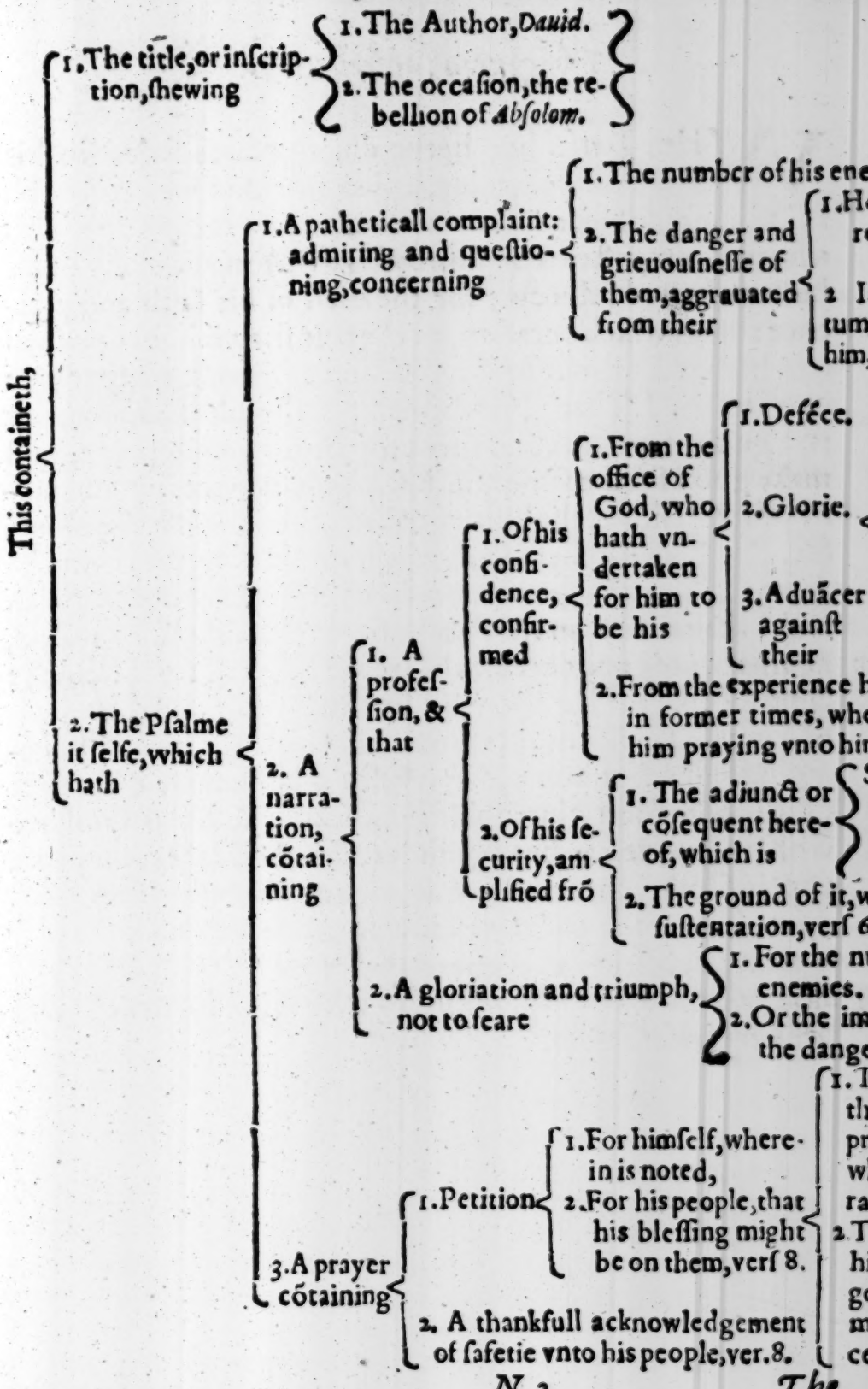
THE ARGVMENT.

IN this Pſalme (beeing mixt) Dauid *now driuen out of his kingdome by* Abſolom, *doth complaine to God of the number and grieuouſneſſe of his enemies, not onely breaking forth into an open inſurrection againſt him, but alſo with blaſphemies againſt God, and contumelies againſt himſelfe, inſulting ouer him, as a man vtterly forſaken and forlorne. Yet neuertheleſſe he gathereth comfort to himſelfe from Gods defence, which hee aſſureth himſelfe of, from the experience that hee formerly had of his helpe at hand, when he called vpon him. Thus being confirmed, he ſheweth his ſecurity and confidence againſt the greateſt dangers, and that through Gods protection, which hee moſt earneſtly craueth, aſcribing the praiſe of his deliuerance to him alone.*

The vſe and profit of this Pſalme.

THis Pſalme is of great vſe and profit to the Church, eſpecially to ſuch as be vnder the Croſſe and rod of God; for here a man may ſee as in a glaſſe, by *Dauids* behauiour, what he is to do, to whom to flye, to whom to complaine, how to be comforted in ſuch trouble and diſtreſſe, how to ſhake off all worldly feare, and in whom to truſt; laſtly how to be exerciſed in ſo great perill, and to whom to aſcribe the glory of deliuerance and victory.

The


This containeth,
1. The title, or inscription, shewing
1. The Author, Dauid.
2. The occasion, the rebellion of Absolom.
2. The Psalme it selfe, which hath
1. A patheticall complaint: admiring and questioning, concerning
1. The number of his enemies, vers. 1.
2. The danger and grieuousnesse of them, aggrauated from their
1. Hostile insurrection, v. 1.
2 Insulting cõtumelies against him, vers 2.
2. A narration, cõtaining
1. A profession, & that
1. Of his confidence, confirmed
1. From the office of God, who hath vndertaken for him to be his
1. Defẽce.
2. Glorie.
3. Aduãcer against their
Rebellion.
Contumelies.
Depressiõ, vers. 3.
2. From the experience he had hereof in former times, when God heard him praying vnto him, vers. 4.
2. Of his security, amplified frõ
1. The adiunct or cõsequent hereof, which is
Sleep, and the quietnes and soundnesse thereof.
2. The ground of it, which is Gods sustentation, vers 6.
2. A gloriation and triumph, not to feare
1. For the number of his enemies.
2. Or the imminentnes of the danger, vers. 6.
3. A prayer cõtaining
1. Petition
1. For himself, wherein is noted,
1. The subiect or thing which he prayeth for, which is deliuerance.
2. For his people, that his blessing might be on them, vers 8.
2. The reason, frõ his wonted goodnes in former deliueraces, vers. 7.
2. A thankfull acknowledgement of safetie vnto his people, ver. 8.

The generall obſeruations.

WHen *Dauid* had beene diuers yeares ſetled in his kingdom peaceably, it pleaſed God after his fearfull fall, to exerciſe him a little while with a ſore temptation, with a ſtormy tempeſt of rebellion by his own ſon, and many of his hollow-harted ſubiects, for the triall of his faith and patience; vpon which occaſion, as the title ſheweth, hee penned this Pſalme for the inſtruction of Gods Church, whence wee may learne. I. That in Gods mercy, a *Dauids* afflictions, that is, a godly mans troubles turne to the Churches profit, and make good for the ſame: for heereby haue wee this and many other Pſalmes, the hiſtory of *Iob*, the ſong of *Hezekiah*, &c. II. That the beſt ſhall not want their trialls, nor the greateſt (ſometime) their troubles. III. That nothing can make a faithfull man ſtart backe from cleauing faſt to God,
Pſalm.112.7.8. neither words nor deeds, as heere we ſee, verſ. 1.2.3. and the ſame is confirmed in *Iob*, who by afflictions, and the words of his wife & friends, yet truſted in God: for true faith ſurmounts all difficulties and diſtreſſes whatſoeuer. IV. That Gods protection giueth ſufficient ſecurity, for if God bee
Rom.8.31. with vs, none can bee againſt vs. V. And laſtly, they that truſt in God, come who will, or how many ſoeuer againſt them, ſhall in the end haue cauſe to praiſe him, for his mercy in their ſafety from all enemies: *for the eyes of the Lord behold*
2.Chron.16.9. *all the earth, to ſhew himſelfe ſtrong with them that are of a perfect hart towards him.*

Of

Of the Title.

THis is the first Psalme that hath a title, the titles are diuers in sundry Psalmes, and some of them make very much to the vnderstanding of the Psalme, containing briefly the argument of it, as this title doth, and do shew who is the penman, and vpon what occasion penned, and when it was indited: the variety may be obserued in other places, as we shal come heereafter vnto them, thus much of this in generall for the present.

A Psalm.] The Apostle mentioneth three kinds of songs, Ephes. 5. 19. so are there in this booke *Tehillah*, in Greeke ὕμνος, a hymne or praise; *Shir* שיר, a song or laye; and heere this *mizmor* ψάλμος, it commeth of *zamar*, to prune or cut off superfluous twigs, and noteth, that this kinde is an artificially framed song, in a certaine full number of words and measure, superfluous words being cut away. Note hence, *Explanation.*

That it is lawfull to vse sweet songs artificially modulated, (the ditty being holy and heauenly) as well as other, the Apostle giues liberty in all, Eph. 5. 19. so it be in the heart, and vnto the Lord, with vnderstanding and to edification. *Doct.*

To vse heerein our Christian liberty, so it be holy as becommeth true godlinesse, and men endued with grace. *Vse.*

Of Dauid.] Or to *Dauid*, for to or of may bee both one, the Hebrew speech vseth these indifferently, as the learned in that tongue affirme, as appeareth plainely in the title of the Psalme, 120. & 121. where *Hammagnaloth*, and *Pammagnaloth*, are made one; so in Greeke we do read σὺ μαθητὴς Mar. 2. 18. and μαθητής σου. So this shewes it was a Psalme of *Dauid* *Explanation.*

nid which he did penne, and a Psalme to *Danid* for his owne instruction, as well as for others: teaching,

Doct.1 *That it is nothing derogatory to the Maiesty of Regall authority, for Kings with all Art and skill, to compose and to bee cunning in Poems*; *Danid* a renowned King, wise and valiant, was heerein excellent, so *Moses*, Psal. 90. and *Salomon*, as Canticles shew, and also *Hezechiah*, Esay. 38. 9.

Vse. To esteeme of this excellent gift, & none to vilifie or basely account thereof: it was an excellent gift in the Primitiue Church, 1. Corinth. 14. 26. The abuse onely maketh it contemptible; there is profitable and singular vse to bee made thereof.

Doct. 2. *That Danid imployed this excellent gift to the publike good of the Church: yet so a Psalme of Danid for others, as it was also to Danid, for his owne benefit.*

Vse. To vse our gifts to the Churches edification; therein excell, 1. Cor. 14. 12. but yet so be a teacher vnto others, as we may also profit our selues, speake to others and to our selues, Eph. 5. 19. that while we preach vnto others, we our selues be not reprooued, 1. Cor. 9. 27.

Explanation *When he fled.*] *Bebarhu* in flying or auoyding him: now did he penne this Psalme, shewing,

Doct. *That crosses and afflictions (though grieuous) hinder not the piety and deuotion of Gods children, but rather yeeld matter & further occasion thereof*, Psalm. 7. 2. Sam. 16. 17. Psalm. 52. 1. Sam. 22. 9. there be many Psalmes penned vpon such occasion, for God by troubles teacheth his people many things, which else they would neuer practise.

Vse. 1. To blesse God that giueth such wisedome and grace vnto his Children, to make so happy gaine to themselues, and to others, of their troubles.

Vse 2. To pray for this wisedome and grace, that we may be able to make this holy vse of afflictions.

Vse. 3. A condemnation to such as by crosses and afflictions are driuen from all deuotion, and through impatience and want of faith doe forsake goodnesse.

Explanation *Danid* was a most stout champion, and very valiant, and yet

yet heere hee is noted to flye. A valiant man, ſometime (without any diſgrace to him) may flye to auoid imminent and moſt certaine perill of death to him and his, as *Dauid* doth heere, 2.Sam.15.13.14.

Not to hold it a diſgrace in ſuch a caſe to flye: neither im- *Vſe.*
pute it to any for cowardlineſſe: but rather to iudge the deſ-
perate hazard foole-hardineſſe, and ſuch mad aduenturers (if
they dye) little leſſe then ſelfe-murtherers.

From the face of his ſonne.] From the face, is from his per- *Explanation.*
ſon, ſo taken, Leuit.19.15. or from his wrath and ferity. Gen.
32.20. becauſe the ſigne of wrath appeareth in the face: here
is a ſonnes wrath kindled ſo againſt the Father (yet moſt vn-
iuſtly) as he dares not abide his preſence.

Good & godly parents may haue moſt leaud children, Adam *Doct.1.*
a *Caine*, *Abraham* an *Iſhmael*, *Iſaac* an *Eſau*, &c.

To make men know that grace is not by *nature*, *example*, *Vſe.*
or *education*: but by the holy ghoſt, and therefore to pray
God for them.

That the godly may haue enemies ariſing out of their owne *Doct.2.*
bowells, as heere we ſee the ſonne againſt the Father, of ſuch
Chriſt foretells, Mat.10.35.36.

When ſuch afflictions befall any of Gods children, not to *Vſe.*
hold it ſtrange.

This riſing of *Dauids* ſonne againſt him, came as God *Explanation.*
foretold, to puniſh his adultery and murther, 2.Sam.12.11.
and 16.22. thus the Lord raiſeth vp this inſtrument, and hea-
uily doth chaſtiſe *Dauids* great offence, by which he had cau-
ſed Gods name to be blaſphemed, 2.Sam.12.14.

God will and may raiſe vp what inſtruments hee pleaſeth to *Doct.1.*
puniſh offenders, thus he raiſed *Hadad*, *Reizen*, and *Ieroboam*
againſt *Salomon*, 1.King.11.14.23.26. and heere the ſonne
againſt the Father, 2.Sam.12.11.

Learne therefore to feare the Lord, that wee ſinne not a- *Vſe.*
gainſt him: for he hath his inſtruments ſuch as hee will, and
where he pleaſeth to raiſe them vp againſt vs, if we prouoke
him to wrath.

Great ſinnes receiue heauy chaſtiſements, (as *Dauid* heere *Doct.2.*

feeleth it) if we doe conſider his ſinnes, and heare his ſonnes act of rebellion, withall the circumſtances of both.

Vſe. As thou doſt ſinne, ſo looke for puniſhment, behold *Iezabels* ſinnes and puniſhment, 1.King.21.23. 2.Kings.9.33. ſo *Iehoram*, 2.Chron.21.4. 14.17.18.19. terrible vengeance for their execrable wickedneſſes.

Explanation. It may ſeeme very ſtrange, that *Dauid* a valiant man, who would ſo often be nigh to *Saul*, and come to ſpeake to him, when he came with an hoaſt againſt him. 1.Sam.24.9. and 26. and yet dare not abide his ſonnes comming: but the reaſon was, that *Dauid* ſaw him ſo vnnaturall, as hee knew hee would be moſt cruell, heereby teaching,

Doct. *That none may bee held more ſauage and mercileſly cruell, then ſuch as haue loſt the light and inſtinct of nature:* ſee this in *Caine* to *Abell*, Gen. 4. *Iehoram* againſt his brethren, 2. Chron.21.4. *Abimelech*. Iudg.9.5.

Vſe 1. To ſuſpect the worſt of theſe inhumane monſters, except the Lord bridle their fury. Gen.32.11.

Vſe 2. To take heed that we become not vnnaturall, for then we will turne Tygres, and deuouring beaſts, without ſparing the neereſt and deereſt of our bloud.

Explanatiõ. *Abſalom.*] This is the Rebell and Conſpirator, euen *Abſolom Dauids* darling, the ſonne of a King, and of a Kings daughter, 2. Sam.3.3. moſt comely, cap. 14.25. and well brought vp, 1.Chron.27.32. Prou.4.3.4. and 31.1. beloued of his Father, 2.Sam.18.5.33. pardoned of his great offence. 2.Sam.13. and 14. allowed large maintainance, 2. Sam.15.1. yet now ſeeketh his fathers death.

Doct.1. *From whome in reaſon ſhould come all comfort and kindnes: from them often ariſeth the greateſt miſchiefe.* Example here: ſo in *Hazael* againſt *Benhadad*, 2.King.7.8.15. *Senacharibs* ſonnes againſt him, 2.Kings 19.37. and *Ioaſh* againſt *Iehoiadahs* ſonne, who had done him great honour, 2.Chron.22. 11.12. and 23.11.16. but he rewarded him euill in his Son. cap.24.21.

Vſe. Not to expect alwaies an anſwerable recompence to thy goodnes: but rather (ſuch is mans ingratitude) to receiue ſome-

ſometimes euill for good: as *Dauid* complaineth in the Pſal. 35.12—16.and 38.20.and 59.3. And our Sauiour who did good and no euill, found the people moſt vngrateſull, and wickedly bent againſt him.

It is not nobleneſſe of birth, not nature, not good education, not benefits receiued, not comelineſſe of perſon, that can reſtraine from heliſh outrage, if grace be wanting: this is apparent in this *Abſolom.* *Doct. 2.*

To eſteeme highly of grace and the feare of God, and earneſtly to begge it at Gods hands, as being more forcible to bridle corruption, & to make vs to eſchew euill, than al theſe. *Vſe.*

In that a remembrance is kept of *Dauids* perſecution, and that by the vnnaturall rebellion of his owne ſonne, to glorifie God, and to beneſit the Church: we doe learne,

That the godly are not partiall, in publiſhing things as they be without reſpect of perſons: they record the truth to the glory of God, and the Churches good. Such a Chronicler was *Moſes*, and all other pen-men of Gods ſpirit. *Explanatiõ.*

A reproofe to the deceitfull and flattering records of men in our times, in which truth is much falſified, by addition of vertues, where they neuer were; by couering vices where they were moſt notorious, and by a licentious enlarging or abbreuiating, ſo as ſtories become a fabricke of flattery, and almoſt a fable after the pen-mans pleaſure. *Doct.*

Thus much touching the title of this Pſalme, ſhewing the occaſion of Dauids penning thereof: the Pſalme it ſelfe followeth. *Vſe.*

VERSE. I.

Lord how are mine aduerſaries encreaſed? how many riſe againſt me? *Text.*

O Lord though I am now flying from my ſonne, yet do I flye vnto thee, and am bould to poure forth my complaint in thy preſence: truth it is that I did deſpiſe thy commandements [a] in killing *Vriah* with the ſword, and for this [a] 2.Sam.12,13. *Paraphraſe.*

thou didst iustly threaten to raise vp euill against mee out of mine owne house; but loe how now mine enemies are multiplied, which bring mee into great straights on euery side! how many rise vp in armes and open rebellion? and that not onely out of mine owne house, but out of my whole kingdome is euill raised against mee; not onely *Absolom* my sonne, whom I so called, hoping hee should haue beene the *Fathers peace*, is now become the Fathers care and greefe; but he hath [b] stollen the hearts of my subiects from me, [c] *Achitophell* also is ioyned with him, and the Elders of [d] Israel, and the conspiracy is great, [e] yea the people flocke vnto him more and more.

[b] 2.Sam. 15.6.
[c] vers 31.
[d] 2.Sam.17.4.
[e] chap.15.12.

Explanation. *Lord.*] *Dauid* in his afflictions when many came against him, hath recourse onely vnto God, to helpe him against them all.

Doct. *The godly in their troubles haue recourse vnto the Lord, as to their refuge and succour against the power of men*, Psalme 7.1. 2.Chr.20.4.6.12.and 14.11.and 13.14. Ex.14.15. Prou.18.10.11.

*Vse.*1. Heerein to follow the godly to seeke vnto the Lord, for so are we commanded. Psal.50. and he will heare vs. Psal.9. 12. and 10.17. and 34.15.17.

Vse 2. A reproofe to such as trust not in God. Psalm. 52.7. but take aduise of the wicked, as in Psal.11.1. and do after their way. To relye on men, as is noted, Ier.43.5.6. contrary to Gods commandement. Ierem.42.10—14. as *Achaz* did, 2.Kings.16.7. 2. Chronicles.28.16—22. and as *Asah* did, 2.Chron.16.7—9.

Explanation. In that *Dauid* being punished of God for his sinne, as hee well knew that this came vpon him(as God had said)for the sinne against *Vriah*, yet now being repentant, *Dauid* neuertheless, through faith, which was not lost,(2. Sam. 15.25. 26.32.) goeth vnto the Lord for helpe,we do learne,

Doct. *That former sinnes committed, and present afflictions sent of God for them, cannot withhold the repentant faithfull from seeking vnto God.* Such is the power of faith in a repentant spirit, as *Dauids* was, 2. Sam.12,13. & *Manasses*, 2.Chr.33.12.13.

Not

Not to bee daunted vnder afflictions for thy treſpaſſes, to goe vnto God for deliuerance, if thou be repentant, for God is exceeding mercifull, Pſal.103.8.9.13.14. and 111.4. Mich. 7.18. He is nigh to all that are truly repentant, Pſal.34.18. and 51.17. Let this be our comfort againſt the knowledge of our ſinne, and iuſt deſerts, in time of our trouble. *Vſe.*

How] *Dauid* is ſtricken into an admiration of this conſpiracie, and alſo doth make a complaint; which ſhew, that hee held himſelfe vnworthily handled of them: elſe he could not haue admired and complained iuſtly. *Explanation.*

God is iuſt in puniſhing: and wee worthily deſerue it: yet may we be innocent towards ſuch as be Gods rod, and ſo admire at them and complaine of them, as *Dauid* doth here, and Pſal.35.7. *Doct.*

To conſider of the inſtruments by whom wee be afflicted: for God vſeth not alwaies to puniſh vs by them whom wee haue wronged, but ſometimes by them whom we haue done good vnto, or not offended; that in reſpect of them, we might craue helpe of God againſt them, which is not a ſmall comfort: to haue God one way for vs, and not both God and man iuſtly againſt vs. *Vſe.*

In that *Dauid* here ſheweth his griefe, to bee thus vnnaturally, and vnthankfully dealt with of thoſe, whom he had done and wiſhed ſo great good vnto, we may learne, *Explanation.*

That a good man is troubled and grieued to haue thoſe to riſe vp in hatred againſt him, whom he wiſheth well vnto. How heauily *Dauid* tooke this, ſee 2.Sam.15.30. *Ieremy* was herewith vexed, chap.15.10. *Doct.*

Not to paſſe ouer without any care ſuch things: for as a learned man ſaith, *Mali animi indicium eſt, ſuſque deq; facere, ameriſne vel odio habearis ab illis, quibuſcum viuendum eſt.* *Vſe.*

Are increaſed.] The hiſtorie doth ſhew the conſpiracie began but with a few, 2.Sam.15.11. but after increaſed, verſe 12. and 18.7. *Explanatiõ.*

Nothing ſo wickedly and heinouſly begun, eſpecially by the mightie, but eaſily will get liking of a multitude: See this in the conſpiracie of *Corah*, Numb.16.1.2.19. and in *Iudas* treaſon againſt Chriſt, Ioh.13.30. with Mat.26.47. and 27.1.20. the like *Doct.*

like in Act.19.24.29. see before Psal.2.1.2.

Vse 1. Not to iudge well of a cause because of a multitude: for worst causes haue vsually most followers, because the worst are the greatest number, whose hearts are set on euill, and they only want opportunitie; which once offered, they are as prest souldiers, readie at the least alarum to runne to mischiefe.

Vse.2. To keepe vnder the wicked, for of small beginnings they will increase to a multitude: as did Antichrist and his followers: Reuel.13.11.16.and 17.2.

Explanatiõ. *Mine aduersaries.*] The word *Tsarim* are enemies, which inclose and keepe straight (without elbow roome, as we say) such as they come against, 2.King.6.1.25. the word is there vsed: and of this number was *Absolom* his sonne, *Achitophel* his friend and Counsellor, with other men of place, &c. 2.Samuel 15.12.13.and 16.15.and 17.4. whom he calleth heere aduersaries to him. Whence note,

Doct.1. *That such as be friends at one time, may proue malicious enemies at another:* as these here proue to *Dauid*, whom hee suspected not, 2.Sam.15.9. Psal.41.9. and 55.13.14.

Vse. Seeing men are so wicked, it is meete to walke euer warily, and circumspectly, one towards another. All are not faithful that are present friends, especially in prosperity when they cannot be discerned well. Pro.14.20.

Doct.2. *That as men shew themselues, so are they to be taken and iudged:* for *Dauid* here calleth them enemies, and so accounteth them euen in his complaint to God, who otherwise were before all as friends, and some yet of his blood and kinred.

Vse. To vse our libertie of iudgement, if we finde men aduersaries indeed (though neuer so nigh in blood, affinitie, neighbourhood, or otherwise) then so to hold them, till they shew the contrary: right iudgement is one thing: and mercifully to forgiue is another; and both may stand together.

Explanation. It may not be omitted that *Dauid* here calleth them aduersaries onely, and not malicious, vngratefull, vnnaturall, and cruell, as elsewhere, Psalme 35.11.and 43.1. and 59.2.5.and 71.4. for heere was his sonne, but others with him misled, 2.Sam.15.11. and all of them as Gods rod for the present to afflict

afflict him: which no doubt he well weighed.

Naturall affection to ſome that are our aduerſaries, error in other ſome miſled (as here, 2.Sam.15.11.) *that all are alſo Gods preſent rod of chaſtiſement for ſinne: and laſtly, not without hope to be reconciled againe,* (as *Dauid* hoped, 2.Sam.15.25.26.) *are great meanes to reſtraine our thoughts, and to moderate our words towards them.* *Doct.*

To temper our ſelues towards ſuch as doe ſhew themſelues aduerſaries againſt vs, euen in an high degree, let vs yet conſider what they are to vs, how they are led, what hope of reconcilement, and that God by them doth humble vs, ſo ſhall wee not be inraged againſt them. *Vſe.*

Many are they that riſe vp.] As before he calleth them aduerſaries, ſo now hee declareth what manner of aduerſaries, and the number to be many. *Explanatiõ.*

Godly men may be exerciſed and humbled, not with one or a few, but with many aduerſaries, as *Dauid* heere: ſo *Ieremy*, and Chriſt Ieſus, S.*Paul*, &c. *Doct.*

Not to thinke therefore this triall ſtrange, if ſo wee thus be exerciſed, and finde not one, or a few, but very many aduerſaries. *Vſe.*

Aduerſaries in an inſurrection and rebellion: they at the firſt came together but at the ſacrifice, 2.Sam.15.11.12. but after it proued a treaſonable flocking, breaking out into open rebellion. *Explanatiõ.*

Popular flockings vnto an aſpiring ſpirit (as was *Abſolõ*) *breeds rebellion,* which vpon fit occaſion, time, and place, will openly breake foorth, as we doe here ſee, and Chronicles ſhew. *Doct.*

A caueat for Princes to ſee vnto this: *Abſoloms* are ſeditious, and the ſeditious ſeeke only euill, Pro.17.11. The ſaying of *Salomon*, verſ.14. is moſt true in ſtrife of this kinde for a kingdome: but hee that exalteth his gate ſeeketh deſtruction, verſ.19. *Vſe.*

Againſt me.] Euen againſt *Dauid* a good and vertuous King, Pſal.78.72. yet againſt him doe theſe riſe, who had no cauſe to be his enemies: but yet by theſe God chaſtiſed him for his ſinne: teaching, *Explanatiõ.*

That

Doct.1 *That most excellent good and holy men, Kings, and Prophets, may haue aduersaries, and traiterous rebels against them, without any cause on their part*: Daniel 6.4. Psalme 59.3. for some hate goodnesse it selfe, Psalme 38.20. and those that are good, Ioh. 15.19.

Vse.1. Let not any, whether Princes or Pastors thinke to be without aduersaries in this world, though they should liue neuer so innocently.

Vse 2. Not to thinke therefore men are alwaies worthie blame, because they haue aduersaries, though great, learned, noble, and many of them: for so had innocent *Daniel*, yea Iesus Christ; nor to iudge Princes wicked, because some proue rebels and traitors against them, as were here against good *Dauid*.

Doct.2. *That albeit Princes doe not deserue such traiterous practises, and rebellions, from their subiects; yet may the same be Gods correction for sinne against them*: as this was vpon *Dauid*, 2.Chr. 24.25. and 25.27.

Vse. The mighty to consider themselues in such rebellions, and bee reconciled vnto God, who subdueth the people vnder their hands, Psalme 7. For albeit they may bee innocent towards their subiects, yet the Lord is euer iust in his proceedings.

Explanation. Note that rebellion is called *a rising vp*, (when other sinnes are compared to falling) in regard of high hearts, and proud aspiring spirits, as also of the high dignitie of Kings, which they oppose themselues against rebelliously.

Doct. *They that are rebels sinne highly, in pride of spirit, and against kingly maiestie, the most high calling vpon earth: but as they arise high, they fall downe low*, as the example in hand sheweth, and experience in all ages confirmeth.

Vse. Take heed of rebellion: Feare God and honour the King. *Dauid* had a deadly aduersarie of *Saul*, hee was a troubler of the people, and a murtherer of the Lords Priests: yet being the Lords annointed, he would not meddle with him. We are forbidden to haue euill thoughts in our hearts against kings: Eccles. 10.20.

VERSE.

VERSE. II.

Many say to my soule, there is no helpe for him in God. *Text.*

NOt content herewith to driue me out of my kingdome, many of them do further also persecute me with words of hatred, and [a] vexe my soule with contumelies and reproches. For this indeed goeth to the very heart of me, that when I might haue looked for some to haue pitie on me, they contrarily extoll themselues against me, with rebukes and taunts, as if I were vtterly forlorne, and past all hope, saying, There, there, so would wee haue it; [b] God hath forsaken him, pursue him, and take him, for there is none to deliuer him [c]; a mischiefe is light vpon him, and now he is downe he shall rise vp no more, God himselfe whom hee did pretend to serue, and trust in for aide and succor, hath now [d] taken him in his wickednesse, and hath no helpe in store for him. *Paraphrase.*

[a] Psal.69.20.

[b] Psal.71.11.

[c] Psal.41.8.

[d] 2.Sam.16.8.

Heere *Dauid* bringeth in his enemies words, by which no doubt they encouraged themselues in this foule fact, and sought to confound the spirit of him heereby, of which hee here doth chiefly complaine, and mention vnto the Lord. *Explanation.*

Such as relie vpon the Lord, doe tell him in particular of their enemies words and deeds, Psalme 10. and 22.7.8. Act.4.27.29. 2.Chron.20.10.11. *Doct.*

To learne to vnfold our griefes into the bosome of God, as the godly haue done: for great is the benefit in respect of the comfort, and assurance which commeth thereby, as the euent sheweth in the examples of holy men, and experience telleth other in these times. *Vse.*

Many] That is, all that treasonable flocke, and rebellious rout so said, and yet it was an error. *Explanation.*

Error and falsehood (and especially that which is for the ouerthrow of the godly) *gets soone many fauourites*, as appeareth by that cursed false report spread by the souldiers, Matth. 28.15. so against the Apostle, Act.16.19.—22. and 21.27. 28.29.30. *Doct.*

Vſe. Therefore beware of credulitie, and before we doe entertaine ſpeeches, let vs weigh them well, and only by triall approue, leſt we be deceiued, ſeeing falſehood getteth ſo ſoone fauour with men, many may ſay that which yet is not true.

Explanatiõ. *Say*] The word is ſaying, as ſhewing in their riſing vp, they thus ſpake of *Dauid*, and heartened one another: they doe not onely diſtreſſe him with deedes, but vexe him alſo with words.

Doct. *The wicked euery way by words and deedes ſeeke to vexe the godly, cruell in act, contumelious and deſpitefull in ſpeeches,* Pſal. 35.15.16.22.7.8.13. Mat.27.29.30.—42.

Vſe. To prepare our ſelues as well for reproches, as other croſſes; for the godly haue had their part in both, Iob.30.1.9.10. Lam.3.14.63. Heb.11.36.

Explanation. *To my ſoule*] *Lenaphſhi*, this word ſome tranſlate *of my ſoule*, and ſo the ſoule put for the whole man, as is vſuall: but the word will beare the other ſenſe, and is more forcible: for *Dauid* doth not only ſhew what they ſpake, but how he tooke it, euen as a ſword piercing to his ſoule.

Doct. *Words* (ſuch may they be many times) *will cauſe more trouble to the afflicted, and adde ſorrow to other preſent outward croſſes:* Pſal.69.20. and 42.10. Lam.2.15.16.

Vſe. Not to breake out into inſulting, contumelious taunting, or otherwiſe diſgracefull ſpeeches towards others, eſpecially the afflicted: for though they be but words, yet may they be wounding, and encreaſe anguiſh in ſoule, and may make ſad the hearts of the righteous; a ſinne which God one day will puniſh, Ezek.13.22.23.

Explanatiõ. *There is no helpe for him in God.*] The Hebrew word *Ieſugnah* is *Ieſugnathah*, a letter added for to encreaſe the ſignification, as if it were ſaid, there is no manner of helpe at all: the like is in Pſal.44.27. and 92.16. and 94.17. and 63.8. and 12. 1.2. Iob.5.16. This is their iudgement of him, yet they incouraged themſelues againſt him, with this, that he could not now hope for deliuerance from God.

Doct.1. *This is the peruerſe iudgement of the wicked, to thinke that if God afflict his children, and let them alone awhile, he indeed hath vtterly*

vtterly forſaken them: Pſal.41.8. 2.Sam.16.7.8.

The wicked to learne hereby to rectifie this iudgement, *Vſe* 1.
ſeeing the caſe is farre otherwiſe, Pſal.103.9. he chaſtiſeth in loue, and not in hatred, Heb.12.6. Reuel.3.19. Pro.3.12.

The godly not to regard what the wicked thinke of them, *Vſe* 2.
their iudgement is peruerſe.

It is a ſtrong motiue in the wicked, being conceited (though falſly) *that God is for them, and againſt the godly, to riſe vp and vexe them.* Pſal.71.11. *Doct.* 2.

Godly to pray for their enemies, to reforme their opinion herein, which ſo heartens them in euill. *Vſe* 1.

The wicked to conſider, how they are by the lying ſpirit deceiued, when they riſe againſt the godly; behold the end God made for *Dauid*, againſt *Abſolom*, *Achitophel*, and the reſt, who being in preſent proſperitie, and perhaps remembring *Nathans* words againſt *Dauid*, 2.Sam.12.10.11. conclude thus wickedly, as it may ſeeme, 2.Sam.16.8. but the end ſheweth they were deceiued. *Vſe* 2.

In that *Dauid* complaineth of this ſpeech, and not of his ſonnes vnnaturalnes, the ingratitude of others, or of any other outward euill done by them in particular in their rebellion, but only this it doth teach, *Explanation.*

That to be iudged as vtterly forſaken of God, is a greater temptation then all outward troubles, Pſal.42.10. for they cannot ouercome this heauie temptation but by the eſpeciall grace of God, giuing ſtrength of faith in this combat. *Doct.*

Godly to pray with *Dauid*, Pſal.35.3. and to haue hope, as he had. 2.Sam.16.10.12. *Vſe.* 1.

Not to torment the poore afflicted with ſuch a dart of Sathan. *Vſe.*2.

This may terrifie the wicked: for if the godly be troubled herewith, who know the contrary by the word: how ſhould not horror poſſeſſe their hearts, when they may heare this againſt themſelues euery where in the word, and ſhall at the laſt day be manifeſt to the world? Matth.7. and 25. *Vſe.*3.

God] The word is *Elohim*, his firſt name in Scripture, Gen. 1.1. it is the plurall number, commonly ioyned with a word *Explanation.*

of the singular, 1. Chron. 17.21. though sometime with a plurall. 2.Sam.7.23.Psal.58.12. to teach,

Doct. *That there is a plurality of persons, in the singularity of the essence, expressed in his other name Iehouah,* ver.3.4. both set downe in ver.7.

Vse. To acknowledge this diuine mystery, that God is *Iehouah Elohim*, one, and yet three.

Explanatiõ. *Selah.* This word is read onely in Psalmes, and in Hab.3.3.9. a note of assеueration, or admiration, referred to the minde, it is to giue attention to musicke, it notes an eleuation of voyce. *Shindelerus* saith, it is as *vox enclitica sine sensu*, diuersly translated: if here to *marke* then obserue,

Doct. *That it is worthy of pausing vpon, to consider the folly of the wicked in prosperity:* how highly they thinke of themselues, and contemptuously of the godly, as also yet how by faith the godly ouercome this temptation, vers.8. there is *Selah.*

Vse. We may therefore by this obserue a stay, or pausing time, and that we are not speedily to runne ouer what is there noted, as worthy our marking, as heer in this place of these two things obserued.

VERSE. III.

Text. *But thou Lord art a buckler for me: my glory, and the lifter vp of my head.*

Paraphrase. BVt let them thinke and speake contemptuously of mee as they will, and sooth and please themselues with such fond imaginations; yet this is but to sing the triumph before they haue gotten the victory. For I beleeue Lord, and am assured of thy defence. [a] I know that thou wilt helpe thine annointed, and heare him from thy sanctuary, by the mighty helpe of thy right hand, for thou hast taken it vpon thee as a part of thine office, amongst other thy seruants to defend me also: to [b] couer mee with thy defence, and set thy might as a fortification about me. And though now they defame mee and cast me out of my kingdome, yet [c] my glory hath beene

[a] Psalm.26.

[b] Psal.18.2. & 27.5. and 31.3. and 62.7.

[c] Psal.21.5.

great

great in thy saluation, worship and honour hast thou laid vpon me; thou hast aduanced me to the throne, and thou wilt restore me to it, and my kingly dignity; my head which now hangs down with shame and sorrow, thou wilt lift vp[d] with ioy and triumph, and cause the Crowne to flourish thereon againe. [d] Psal.27.6.

But thou Lord art, &c.] *Dauid* here recalleth his thoughts from his enemies comfortlesse speeches, professing his faith in God, not beleeuing their wicked speeches: but resteth in the Lords powerful protection, whatsoeuer they say against him: from this course of this holy Prophet we may learne, *Explanation.*

That the godly wise doe so take knowledge of their temptations, to be there with in soule perplexed, as yet they recall their thoughts from thence, to comfortable meditations, which may giue them strength in God, Ps.119.23 92. Ps.27.13. 2.Cor. 4.16.18. *Doct.*1

To admonish the soule drooping in temptations, not to refuse comfort as *Rachell*; but with *Dauid* to turn our thoughts to better comfort, and correct our selues as he did, Psal.42. 11. and say as he, Psa.71.7.20. *Vse.*

That the godly beleeue not what wicked men iudge of their case betweene God and themselues: they passe not of mens iudgement, as S. *Paul* speakes, 1.Cor.4.3. *Doct.*2.

Not to be cast downe with the iudgement of wicked persons. For *Gehezi* seeth the danger, but not the safeguard, 2.Kings 6. till his eyes be open, but *Elisha* and *Dauid* know that God is their defence, and that it is farre better with them than the wicked thinke. *Vse.*

Dauid was now in a three-fold distresse, and for his comfort hee considereth, the Lord to answere him to them all, teaching. *Explanation.*

That he that hath the Lord, is sufficiently comforted against the wicked. For *Dauid* was succourlesse, God is his buckler; *Dauid* was contemned, God is his glory: hee was cast downe, God is his lifter vp. *Doct.*

To reioyce more in the aid of God, than in al the strength of men, and let vs not feare their oppositions, the Lord is *Vse.*

all-sufficient, Genes.17.1. and wee are not alone, though all forsake vs, if God be with vs, Io.16.32.2.King.6.16.consider, Psal.27.14.

Explanatiõ. *A shield for me.*] Thus he compareth the Lord to expresse his protection. *Clypeus*, παρὰ τὸ καλύπτειν, or γλύφειν, *ab occultando*, or *celando*, for souldiers were hid and couered by a sheeld from the stroakes and darts of enemies, the worde *magen* comes of *ganan* to compasse as an hedge or wall. It differs from *Tsinnah*, which commeth of *tsanan*, a buckler bearing out sharpe in the middle.

Doct. *God is a shield, a protection, and sure defence to his children.* Gen.15.1. Psal.18.2. Deut.33.29. Psal.91.1.

Vse 1. Comfort; not to feare the enemies of Gods people, Gen. 15.1. he hideth his, Psal.27.5. He receiueth the stroakes of the aduersaries as a shield. Iob.15.25.26.

Vse.2. Wicked feare and consider your mad fury, when you rise against the godly, who are hidden vnder Gods protection and power, as vnder a shield.

Explanation. *My glory.*] By godly, hee vnderstands his kingly dignity, and adorning, as Mat.6.29. and he calleth God his glory, for that he aduanced him thereunto, and would maintaine it against his enemies. As he calleth him his shield, that is, hee that will defend him, so now his glory, for that he wil maintaine his dignity.

Doct.1. *Kingly dignity is glory*, Mat.6.29. *but yet weighty*, as *chabod* also signifieth.

Vse. Princes to looke vpon the glory of their places, as yet they withall consider the heauy waight and burden of their places. Exod.18.18—23.

Doct.2. The godly make the Lord to bee that vnto them which they are: if rich, glorious, strong, &c. they hold him to bee their wealth, glory, strength, as *Dauid* here doth.

Vse. Whatsoeuer we be, hold God to be that vnto vs, thereby shall we acknowledge him the author thereof and preseruer, and that we esteeme him aboue them, while wee haue them, and hauing lost them, yet doe enioy them hauing him.

Doct.3. *That God is the maintainer not onely of the bodily safety, but also*

alſo of the dignity of his children, to which hee exalted them. Pſal.2.4.5. and 21.5.8. Ioſ.1.5. 2.Sam.7.9. Pſal.62.4,6. Numb.16.and 17.5. and 12.10.

Comfort to the godly exalted by God, that he will maintaine their ſtanding, Pſal.21.1. if they truſt in him. *Vſe.1.*

Wicked not to riſe againſt ſuch as the Lord exalteth, they ſhall not preuaile. Pſal.21.11. but be deſtroyed. Pſal.62.3. 4. and 21.8.9. for they be Gods enemies heerein, as the Pſalmiſt in the Pſal.21.8.9. calleth them. *Vſe.2.*

And lifter vp of my head.] That is, will make me to reioyce, for in ſorrow the head hangeth downe. 1.Kings.21.27. as *Dauids* did heere: ſo when mens hearts are glad, they lift vp their heads. Pſal.110.7. Luke 21.28. from this manner of ſpeaking, and his hope in God, we may note, *Explanatiõ.*

That a very godly mans heart will be heauy, and his countenance caſt downe in afflictions for his ſinnes, though hee know that God doth forgiue him. 2.Sam.15.30. with 12.13. *Doct.1.*

Iuſtly to condemne ſuch as be like 2.Chron.28.22. not humbled for iudgements, and yet without aſſurance of pardon: but if afflictions make ſad ſuch a one, oh! in the day of wrath how ſhall other be ouerwhelmed with ſorrowes? *Vſe.*

That it is God that lifteth vp his, and maketh them glad in heart. Pſal.9.13. and 4.7. and 30.11. *Doct.2.*

To ſeeke to God for gladneſſe of heart, hee cauſeth true ioy. *Vſe.*

That ſuch as be vnder Gods chaſtiſements, yet knowing that God hath pardoned them, as Dauid did (ſee before, 2.Samuel 12.13.) *they can comfortably looke for ioy in the end*; Pſalme 27.6. *Doct.3.*

In thy afflictions aboue all things labour for this, the aſſurance of pardon of thy ſinnes, then wilt thou in the middeſt of troubles confidently expect comfort from God. *Vſ.*

Verſ.

VERSE. IV.

Text. *I did call vpon the Lord with my voyce, and he heard me out of his holy mountaine.*

Paraphrase. THis my hope (know ye O mine enemies) is not vaine or groundlesse, but I am perswaded heereof by former experiments of his help at hand, when I called vpon him: for this was I wont to doe in all my troubles, and herein haue alwaies found comfort and successe, leauing the thought of all humane ayde, I betooke my selfe to earnest prayer, and that not onely in the secret sighes and silent wishes of my troubled soule, but with strong cryes did I importune his helpe, and lift vp my [a] voyce, together with my harty desires, which ascended into his sanctuary on mount Sion; yea into heauen it selfe the seat of his holinesse, from whence hee hath heard me, and not putting backe my [b] prayers, nor his mercie from me, hath answered my requests, in giuing me such things as I prayed for.

[a] Psal.66.17.

[b] Ps.66.19.20.

Explanation *Dauid* heere beginneth to turne his thoughts to himselfe, and considers what formerly he had done, and how God had dealt with him, interrupting his complaint to God, to speake to himselfe thus in 4.5. and 6. verses, before he braste out into prayer againe, teaching,

Doct. *That the experience of Gods former mercies and helpe, is a good confirmation of our faith, to looke againe for helpe in present perills.* 1.Sam.17.32.34—37. 2.Chron.20.7—10. 2.Tim.4.17.18.

Vse. To take notice of Gods goodnesse towards vs from time to time, that by former mercies wee may be strengthened in our faith, to expect helpe from God in present perills. Psalm. 77.11.

Explanatiõ. *I did call.*] Hee sheweth the meanes hee vsed for helpe in his former troubles, as also now, vers.7. to teach,

Doct. *That inuocation and prayer, is one thing, in which the godly exercise themselues in aduersity, and the meanes they vse for deliuerance.*

deliuerance. 2.Chron.20.2—13. Esa 37.14—20.Psal.18. 3.and.5.1.2.3.10.11.Act.4.

In aduersity and trouble, to glue our selues to prayer, as we see the godly doe: for God will helpe such as doe call vpon him,Psal.50. 15. 2.Chron.13.14.15. and 14.11.12. and 16.9.and 77.2.3. *Vse.*

With my voyce.] The word *chara* is to crie,and here *voyce* is added: for there is a crying as well without voyce,as with it: Exod.14.15. *Explanation.*

True prayer is a crying in the eares of the Lord, and the fernencie thereof causeth the sound of the voyce, and the mouth to speake aloud: Exod.14.15. Heb.5.7. Psal.66.17. 2.Chron. 32.20. 1.King.8.28. *Doct.*

To be feruent in our prayers vnto God,such prayers availe much.Iam.5.16. *Vse.* 1.

A reproofe to such as be remisse and cold in prayer, neuer come to crying in the eares of the Lord: but pray superstitiously,or formally,and not heartily. *Vse.*2.

Vnto the Lord.] *Dauid* sheweth to whom he prayed; euen to the Lord. *Explanation.*

The godly pray only to God, and to none but him, Gen.4.26. and 12.8. and so did all the faithfull, and no instance to the contrary. *Doct.*

To make our prayers only to God; not to Saints, Angels, or Virgin *Mary*,but to him whom wee can call Father. Matthew 6. *Vse.*

And he heard me.]Here is the successe he found in prayer: God heard him. The word *gna-nah* is to answere, which is to heare,as he certifieth that hee heareth, and graunteth their requests which pray to him. *Explanatiõ.*

That the godly pray not in vaine,it is not lost labour to call vpon him, as examples shew, 2.Chron.13.14.15. and 14.11.12. and *Dauid* witnesseth experimentally, Psal.6.9. and 22.24. and 118.5. So we may see also 2.Chron.30.20.27. *Doct.*1.

To be hereby encouraged to this holy exercise, when wee know the Lord will not lend vs a deafe eare, and send vs away emptie,but will heare vs & grant our requests, Ps.34.17. *Vse.*

Doct. 2. *That whom God heareth indeed, them he anſwereth, that is, he by ſome meanes doth ſhew that hee hath heard them*: Eſa.30.19. and 41.17.—19.and 58.9. 1.King.18.24.36.37.38.

Vſe 1. Pray therefore with *Dauid*, as in the Pſal.22.21. Saue me from the Lions mouth, and anſwere me in ſauing me: and 1.King.8.30.32.34.36.38.39.43.49.50.

Vſe.2. Hereby to trie the effectualnes of our prayers with God: by the effects wee may know: for hee anſwereth whom hee heareth.Eſa.30.19.

Explanatiõ. *Out of his holy mountaine.*] Of this mountaine,and holines thereof, ſee before, and Pſal.2.6.but hee is ſaid to be heard from hence, becauſe there was the Sanctuary and Arke, by which Chriſt Ieſus was prefigured, from whence the Lord promiſed to make anſwere to ſuch as ſhould call vpon him. Exod.25.22.and 29.42. Hereby teaching,

Doct.1. *That God is faithfull in his promiſe to performe it.* This *Dauid* hereby doth witneſſe. So *Salomon*,1.King.8.20.58. and ſo is he euer to all his people,Deut.32.4.and 7.9.

Vſe. To truſt the Lord in his word,hee will neither faile vs nor forſake vs, Ioh.1.Heb.13.

Doct. 2. *That the godly haue in their prayers reſpect vnto Gods promiſe*: this made *Daniel* turne his face towards Ieruſalem, becauſe he (would and ſhould but) could not be there, Dan.6.10.Eſa.37.16.compared with Exod.25.22.

Vſe 1. To conſider of the promiſe of God in praying vnto him. 2.Chron.20.9.

Vſe.2. As the godly in the old Teſtament directed their prayers toward the Arke of the Couenant, and ſo to receiue helpe from that holy mountaine: ſo are we to looke for helpe from heauen, beleeuing in Chriſt Ieſus the Prince of the Couenant.

Doct.3. *That God heareth them, that are vniuſtly driuen out of the place of Gods preſence*; that is, from the viſible congregation of Gods people,as well as if they were there in perſonall preſence,ſo be it in heart they be there. So heard he *Dauid* here: ſo *Daniel*,chap.6. as *Salomon* prayed, 1.King.8. So doth hee yet now heare his people.

Comfort

Comfort for such as are persecuted, and driuen vniustly, from among the faithfull, by Antichrist and his members, the Lord will heare out of his holy mountaine: though they be driuen out of the assemblie of men visibly, yet are they not reiect of God, but numbred among his Saints, so long as they endeuour to please him. *Vse.*

VERSE. V.

I laid me downe and slept, and rose vp againe: for the Lord sustained me. *Text.*

IN which respect (namely that the Lord heard me) I was most confident and secure: and although for others, vsually troubles breake sleepe, and care cause it to depart, when if they climbe vp to their beds, their eyes slumber not, nor their eye-lids take any rest, but [a] measuring the euening by counting the watches thereof, they are full of tossing to and fro, till the dauning of the day: yet did I lay me downe in peace, and tooke my rest; and my sleepe was found and sweete vnto me. [b] My couch relieued me, and my bed brought comfort to me: I was not affrighted with dreames, nor astonished with visions: I was not raised vp with out-cries, neither did sudden terrors stirre me vp, till being fully refreshed, I awaked of my selfe: and that because Gods helpe was as the pillow whereon I rested my head: yea this was a strong pillar, whereon relying, he hath vnderpropped and vpholden me. *Paraphrase.*

[a] Iob.7.4.

[b] Iob.7.13.

Heare he proueth to vs how the Lord heard him, by safe keeping him in the perill. *Explanation.*

The godly doe not only pray, but doe obserue also, how the Lord heareth them, and keepeth it in remembrance: as he doth here, and Psal.9.13.15. 2.Cor.12.8.9. So the Scriptures record the prayers of the godly, and how the Lord heard them also: 2.Chron.20. and 14. Exod.14. and 32.14. *Doct.*

To obserue the successe of thy prayers, that by experience of Gods mercie, thou maiest be strengthened in faith to pray, and therein to be frequent and feruent in all thy troubles. *Vse.*

Explanation. *I laid me downe and ſlept, I awaked.*] That is, I *Dauid* in trouble became thus ſecure: for by theſe ſpeeches is noted a mind ſecure, and one ſafe from dangers: Leuit.26.6. Iob.11.18.19. Ezek.34.25.

Doct. *Such as put their truſt in God, can quietly performe the ordinary actions of life, without anxietie of ſpirit, and feareſull diſtractions:* Act.12.6.and 16.25. Numb.24.9.

Vſe. To checke ſuch as profeſſe faith in God, and yet are in troubles ouerwhelmed with cares, and diſtracted with feares.

Explanatiõ. It is to be noted, that the Prophet doth ſhew firſt how he came to be ſo ſecure, to lie downe in his perils, euen by prayer and faith reſting in God, who did heare him before he betooke himſelfe to ſleepe: teaching,

Doct. *That a godly mans ſecuritie, is not of a ſenſeleſſe ſtupiditie, nor of a deſperate temeritie, but of a ſure confidence in God, hauing earneſtly implored his aide:* Pſalme 112.7. Act.27.22.23.25. Pſal.4.8.

Vſe 1. To labour for faith in perils, that wee may reſt ſecurely: Pro.2.24.25. 2.Chron.20.20.

Vſe 2. To diſcerne a difference betweene the ſpirituall ſecuritie of the godly, and carnall ſecuritie of the wicked, which commeth not of faith and holy prayer, but of a blockiſh benummednes, Pro.23.35. or of a deſperate foole-hardineſſe; or of a preſumptuous leuitie; or idle conceit of their owne power, or earthly ſtrength, as 1.King.20.16.18.

Vſe.3. By *Dauids* example, before wee lie downe to reſt, let vs learne to commend our ſelues to God in prayer.

Explanation. *For the Lord ſuſtained me.*] By the Lord; it was not of himſelfe, or by his guard or kingly authoritie, that hee thus was preſerued in his reſt and ſleepe. The word *Samach* is to ſuſtaine one by putting vnder his hand, Pſal.37.17.24.

Doct. *The ſtate of the godly is moſt ſure through Gods protection:* Pſal.91. Pro.3.24.—26. Ezra.8.22.31. 1.Sam.2.9.

Vſe 1. To giue him the glorie of our preſeruation, as *Dauid* here, and Pſal.4.8. and 118.13.14. Exod.15.

Vſe 2. To ſhroud and ſhelter our ſelues vnder his protection, and

to

to cast our selues vpon him. Consider Psal.37.5. Pro.16.3. Psal.118.8.9. and 33.18. 2.Chron.16.9.

VERSE. VI.

I will not be afraid of tenne thousand of the people, that should beset me round about. Text.

FRom this experience of Gods help heretofore, I now dare be bold to glory in the same, and for the time to come not feare what man can do vnto me, nor be afraid of any distrustfull care, neither for the multitude of enemies, nor any straits, or disaduantages, that they can bring me too: no, though neuer so many [a] thousands and tenne thousands of the people, swarming together like Locusts in number, should besiege me round about, where flesh and blood would thinke it impossible to escape: for the Lord [b] is my light and my saluation, whom then should I feare? The Lord is the strength of my life, of whom then should I be afraid? The Lord, I say, is with me [c] amongst those that helpe me: therefore shall I see my desire vpon mine enemies. Paraphrase.

[a] Psal.17.3.

[b] Ibid.vers.1.

[c] Psal.118.7. Psal.54.4.

I will not be afraid.] *Dauid* hauing found God so sure to him, hath gotten a spirit of valour and true fortitude. Explanatiõ.

Assurance of Gods aide, and experience thereof, causeth true valour, and maketh a man of an vndaunted spirit: 1.Sam.17. 26.32.34.—36. Ezra.8.22.31. and Psal.118.6. Rom.8.31. Psal.27.1. Nehem.6.11. Doct.

To expell feare and become valiant: let vs trust in the Lord, Psal.56.3.4. 2.Chron.16.8. So did *Moses* exhort the people in their feare, Exod.14. So in 2.Chron.20.20. This assurance of Gods aide made *Abijah* couragious, 2.Chron. 13.12. Vse.

For tenne thousands of people.] A certaine number for an vncertaine, meaning an hoast of men. Explanatiõ.

The righteous (vpon Gods assurance) are not daunted with the multitude of enemies: Psalme 27.3. 2.Chron.14.9.10.11. 1.Sam.14.1.6. Doct.

Vse. Not to be dishartned by a multitude of enemies: consider how God is with his. Ios.1.5.6.7.10. and 10.8.9. and 11. 6.7. Not to bee like the wicked, who flye and none pursue them. Prou 28.1.

Explanatiõ. *That haue round about set themselues against mee.*] The word *Sabah* is to compasse about as a circle, or a place besieged, Esa.22.7. *Dauid* euen in such a perill saith hee will not feare, of such strength is his faith.

Doct. *The faith of Gods children is firme, not onely in light perills, but in dangers* (after mans reason) *vnauoidable.* Psal 23.4. & 118.10.11. Dan.3.17. and 6.23. Psal.46.1—3.

Vse. In most desperate perills to haue a firm and constant faith in God, as the examples of the godly doe encourage vs, for he that fainteth in the day of aduersity, his strength is small. Prou.24.10.

Explanatiõ. In this that *Dauid* is so without feare, in this trouble which came for his sinnes, which the Prophet had threatned, when all men almost had forsaken him: and hee heard that it was published that God had also left him. We may learne,

Doct. *That incredible is the strength of Faith to cheere vp the spirit of a godly man, beyond all humane strength and power of reason:* both for temporall deliuerances, as all the former Scriptures and examples shew, as also for spirituall safety. Rom.8.35—39. so *Iob* will trust in God though he kill him: and was sure his redeemer liued.

Vse 1. Labour for this vnconquerable vertue, which can doe more to giue sound comfort in the middest of al discomforts, then all earthly power, honour, wealth, friends, &c. it euer gets the victory, for it ouercommeth the world, 1.Iohn 5.4. see what faith can doe. Read Heb.11.

Vse.2. Not to condemne that for madnesse and folly, which is by the power of faith warrantably either said or done, though it crosse all reason in mans naturall apprehension.

Vers.

VERSE. VII.

O Lord ariſe, helpe me my God, for thou haſt ſmitten all mine enemies vpon the cheeke bone: thou haſt broken the teeth of the wicked. *Text.*

NEither yet (O Lord) doe I ſo much boaſt of thine ayd, as with mine earneſt prayers, again craue it at thy hāds; and as mine enemies rebelliouſly riſe vp againſt mee, ſo doe thou in thy righteouſneſſe ariſe for my cauſe. Stand vp O Lord and that ſoone, let not man preuaile: doe not now [a] by delaying make as if thou didſt not heare, or hide thy face, or forget my miſery and affliction: but by thy preſent & ſpeedy helpe, ſhew that thou art moſt intent and watchfull for my preſeruation. Yea according to thy couenant and promiſe, by which thou doſt vouchſafe to be my God, and to giue me a Right in thine owne ſelfe; ſo I beſeech thee to helpe mee thy ſeruant, and redeeme me for thy mercies ſake. And I am bold to giue a reaſon why thou ſhouldeſt, euen from thy wonted goodneſſe, and former deliuerances, which haue beene euer of old: in which reſpect thou ſhouldſt ſeeme vnlike thy ſelfe, except it pleaſe thee to helpe me at this time alſo. But ſo it is that heretofore thou haſt alwaies holpen mee in my greateſt extreamities, and haſt ſmitten [b] mine enemies with moſt ignominious & condign puniſhments: and when they thought preſently to deuoure and eate mee vp, like ſo many ramping and [c] roaring Lions, yet thou didſt then ſmite them all vpon the [d] iawes, and breake their teeth, and plucke mee as a pray out of their mouthes, by bringing fearefull iudgements vpon them, and abating their force, and repreſſing their rage, that they had no power at all to harme or annoy me. *Paraphraſe.*

[a] Pſal.44.24.

[b] Micah.5.1.

[c] Pſal.57.4. and 22.13.

[d] Pſal.58.6. and 22.21.

Hauing thus fitted himſelfe to pray: firſt, complaining: ſecondly, by faith, repelling the temptation: and ſo thirdly comforting himſelfe from former experience: fourthly, being without ſeruile feare, he falleth to prayer, teaching, *Explanatiō.*

That men are then fitteſt to pray, when their paſſions are allaied, *Doct.*

allayed, their feare removed, their faith strengthened to call vpon the name of the Lord.

Vse. In comming to pray and to inuocate Gods name, striue to haue a quiet, a comfortable cheery spirit, and a faithfull heart, least wauering wee obtaine not our petition. Iames 1. 7.

Explanatiõ. *O Lord.*] In the fifth verse is noted his security, in the sixt, his holy boasting against his enemies, as not fearing any of them, yet heere he immediately cryeth *O Lord*, and craueth his helpe, to shew,

*Doct.*1. *That a godly man is so secure, so without feare, and so perswaded of Gods protection, as he yet neglecteth not still to pray, and to implore his aid:* as *Dauids* practise sheweth, comparing these places, Ps.37.1.3.with ver.7. Ps.56.4 11.9. and 118.6.17.25.

Vse. So to beleeue, and to be secure of Gods help and succour, as yet wee may not neglect to pray, and call vpon his holy name, neither to neglect lawfull meanes appointed for our safety, for else it is rather a tempting of God, then a holy trust in his helpe.

*Doct.*2. *That the best of Gods children in present dangers may haue mingled thoughts*, euen in a moment, by which the heart is now resolute, by and by somewhat disquieted, experience yet sheweth this, which was in *Dauid*, Psal.27.1.2.with ver. 9.12. and 42.5.6.and 86.12.16.17.

*Vse.*1. In great measure of assurance and comfort, not to be lifted vp, but rather pray for the continuance thereof.

Vse. 2. In this ebbing and flowing not to be deiected, but in the disquietnesse of mind haue recourse vnto God, and pray for a new supply of grace, and a reflowing of comfort into our soules againe.

Explanation. *Arise.*] This is vsuall in the Psalmes, Psal. 44 23. and 7. 6.10.12.and 17.13. &c. which is attributed vnto God, because while he suffers the wicked, he seemeth to sit as careles, or as one asleepe: but when he punisheth them, hee seemeth so arise, heereby teaching,

*Doct.*1. *That the patience of God* (through which the wicked some-

time

time raigne and rule) *is not for euer, but ſhort, and as a ſleeping while, after which he will take vengeance of the wicked:* Pſal.73. 20.and 12.5. and 78.65.66.

To the wicked to conſider that their time of reigning here is but ſhort: let them looke that God will awake at the length, Pſal.9.12.18. and 10.2.—14. and 11.6. *Vſe* 1.

To worke in the godly a quiet expecting of helpe in due ſeaſon, Pſal.9.18. he is patient, but ſleepeth not. Pſal.121. *Vſe.* 2.

Saue me] Theſe words doe expreſſe *Dauids* meaning in the former word, and ſheweth what is Gods ariſing, euen his helping of him. This prayer teacheth, *Explanatiõ.*

That (as *Dauid* here) ſo *the children of God in their greateſt ſecuritie and reſt in God, are not without a ſenſe of their trouble, and doe not preſume of their owne ſtrength, but doe looke for ſaluation from God.* Pſal.7.10. *Doct.*

To conſider of our miſeries, to goe out of our ſelues, and deſire the Lord to ſaue vs. *Vſe.*

My God.] Of the name *Elohim*, tranſlated *God*, ſee verſ.2. before: but here *my* is added, to ſhew, *Explanatiõ.*

That albeit God is God to all, yet to all the faithfull in a ſpecial manner, Exod.4.22. Eſa.5.7. yea and euery particular Saint of God, may call him *his* God. Pſal.22.1. and 7.1.3. *Doct.*

Comfort to all the godly, that they may pray vnto God, as hauing a ſpeciall intereſt in him to be called their God, aboue all the people on the earth. *Vſe.*

For thou haſt, &c.] A reaſon ſtill drawne from Gods formerly experienced goodneſſe, as if he had ſaid, Thou *haſt* ſaued me, and I now perſwade my ſelfe, thou *wilt* alſo doe for me after thy wonted goodneſſe. *Explanatiõ.*

Faith in prayer is much confirmed from experience of the mercies granted, like to thoſe which at the preſent we begge at Gods hands. Dauid prayeth for deliuerance, vpon experience of the like before. Pſal.4.1. *Doct.*

In our petitions made vnto God for the ſtrengthening of our faith therein, let vs conſider of the like fauours beſtowed, either vpon our ſelues, or vpon Gods people, as did *Iehoſaphat*, 2.Chro.20.6.7. ſo *Daniel*, chap.9.verſ.15. for the Lord is euer in mercie one and the ſame to his people. *Vſe.*

Explanatiõ. *Smitten all mine enemies.*] *Nachah*, is alſo to kill by ſmiting. Pſal.135.10. 2.Sam.11.15. *All*, ſo as God was for him againſt euery enemie, and ſparing none. *Enemies*, which came in open hatred or conſpiring maliciouſly his ouerthrow.

Doct.1. *God can ſmite the enemies of the godly with a deadly ſtroke:* Iere.37.10. Eſa.13. Exod.12.23.29.and 15.6.

Vſe. To feare Gods ſtroke: for if he pleaſe to ſtrike home, the blow is deadly. The word alſo doth note a certaintie, to marke ſo where to ſtrike, as to ſtrike ſure, as God can doe.

Doct. 2. *God will reuenge the cauſe of the godly vpon all their enemies, and will take part with the godly againſt al that ſhall riſe vp againſt them*, Geneſ.12.3. Numb.24.9. The inſtances are in the enemies of Iſrael, of *Ioſhuah*, of *Dauid*, *Iehoſaphat*, &c.

Vſe 1. Not to be enemies vnto the godly, for they ſhall not onely be fruſtrate of their purpoſes: but alſo bring euill vpon themſelues: as *Dauids* enemies did here, and Pſal.9.3.4.5.

Vſe.2. Comfort to the godly, that they haue ſuch a one to ſtand for thẽ, one that can and will ſmite their enemies. Pſ.9.9 10.

Explanation. *Vpon the cheeke bone.*] To ſmite thus, is vſed in contempt and reproch, Iob.16.10. 1.King.22.24. but here alſo to ſet out Gods power, who can confound the enemie, as a ſtrong man can a child with his fiſt.

Doct. *The Lord hath all the wicked in contempt*, Pſa.2.4.and 59.8. and 37.13. *and can eaſily confound them*: Example in the ouerthrow of Babel, Gen.11. the Ægyptians, Exo.14. the Æthiopians, 2.Chron.14.

Vſe. Not therefore to feare the wicked: but waite on the Lord, Eſa.8.13.14. with verſes 9.10.

Explanation. *Thou haſt broken the teeth of the wicked.*] Here is expreſſed the force of that blow vpon the cheeke bone; it breaketh their teeth, that is their meanes to hurt, Pſal.57.4. compared to teeth, Pſ.124.6. as the wicked are to lions, Pſ.57.4. & dogs, Pſ.22.10. whoſe iawes and teeth being broken, cannot hurt.

Doct. *The reuenging hand of God can ſo ſmite the wicked, as he therby depriueth them of the meanes, by which they become as ſauage beaſts hurtfull vnto the godly.* He deſtroyed *Senacheribs* hoaſt, brake his teeth, and put a ring into the beares noſtrill to leade him home againe. Eſa.37.

Let

Let vs therefore make our prayers vnto God: who (as he can) so he would in mercie smite them, and breake their teeth in sunder, disarme them of their meanes to hurt his people, as *Dauid* doth, Psal.58.6.7.8. so though they remaine dogges barking, yet he will make them sure for biting. *Vse.*

VERSE VIII.

Saluation belongeth vnto the Lord, and thy blessing be vpon the people. *Text.*

NOw for these and all other thy great deliuerances, which thou hast wrought for me, thine be all praise, and glory, [a] saluation, and might, and power, be ascribed vnto thee, to whom alone it belongeth: only for the people, let me request thy fauour; euen for these also, who being misled, haue fallen away to *Absolom:* for many of them went in the simplicitie [b] of their hearts: not knowing any thing at the first of such a rebellious purpose: therefore Lord whatsoeuer their sin hath been, yet in stead of cursing, doe thou blesse: blesse [c] them, I say, with peace and concord, with loyaltie and obedience, with plentie [d] and prosperitie, and all other thy benefits and graces heaped vpon them. *Paraphrase.*

[a] Reuel.7.10. and 12.10. and 19.1.

[b] 2.Sam.15.11.

[c] Psal.29.11.

[d] Psal.28.9.

Saluation to or of the Lord.] This verse is a general sentence concluding the Psalme, which *Dauid* gathered by good experience: the meaning is, that howsoeuer we bee deliuered, safetie is from God, who hath euer meanes to saue his. *Explanatiō.*

The power of sauing is with God: for heere it is not said that he saueth: but which is more, saluation is of him: Pro.21.31. Ionah 2.9 Reuel.7.10. and 19.1. Esa.12.2. *Doct.*

To acknowledge all safetie from the Lord, whosoeuer the instruments, or whatsoeuer the means be, as *Dauid* doth, praising the Lord: Psal.18.46.47.48.49. and 144.8. and 148.7. Exod.15.2. Iudg.15.18. 1.Sam.11.1.—13. *Vse* 1.

To trust in him, and to relie vpon him, Psal.57.1. 2.Sam. 22.3. because saluation is with him, that is, hee is neuer without meanes to saue such as trust in him. *Vse* 2.

This reproueth them that ascribe it to mans power, policie *Vse* 3.

or

or chance, Saints, Idols, &c. but reade Psalme 33. 16. 17. and 20.7. Esa. 10.4.

Explanatiõ. *Thy blessing vpon thy people.*] By *blessing* is meant plentifull bestowing of good things, Gen. 24.35. Deut. 28.2—Eph. 1.3. Gal. 3.8. And thus *Dauid* prayeth for the people euen rebelling against him: such is his loue towards them.

Doct. *That a gracious good King, loueth, prayeth for, and wisheth all good to his people:* 1. King. 8.22.—2. Chr. 29.18.19. euen when they haue shewed themselues rebels also against him, as *Moses* did, Numb. 14.2.13—19. and *Dauid* here.

Vse. Princes to be like minded towards their subiects in these daies, to loue them, to pray for them, and to wish them al happinesse, Psal. 28. 9. and 29.11. At the prayer of good *Hezekiah*, the Lord heard and healed the people, 2. Chron. 30.20. yea at his request also deliuered them, and confounded the deuouring aduersaries. 2. Chron. 32.20.21.

Explanatiõ. If the words be taken not as a prayer, but as a part of the sentence with the former; then it is, as if it had been said, that he praised God for this salnation shewed to him, which was Gods blessing vpon his people: for so here they be called: and so from hence may we learne,

Doct. 1. *That the preseruation of a godly and a gracious King, is the blessing of God vpon the people,* 1. King. 10.9. That which may be said of the setting vp of such a King, the same may be auouched of the preseruing him. 2. Sam, 5.12.

Vse. To blesse God for the long life and reigne of godly Kings and Queenes: for their liues are the peoples blessing, as may appeare in *Dauid, Iehosaphat, Hezekiah, Iosiah*, &c. And the manifold change of Princes is a punishment of God for the sinnes of the people, as *Salomon* tels vs.

Doct. 2. *That the people committed to the charge of the mightie, are the Lords, and not theirs.* 1. Sam. 2.24. 2. Sam. 5.2.

Vse. The mightie Potentates to consider of this, that their Soueraignte is a charge (as *Moses* speaketh, Numb. 11.11.) ouer Gods people: and therefore to reigne as did *Dauid*, 2. Sam. 8. 15. knowing that they shall make account vnto God for his people, committed to their custodie.

FINIS.